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THE BOOK OF PSALMS

VOL. II.

THE
BOOK OF PSALMS

*Translated from a revised text with
Notes and Introduction*

IN PLACE OF A SECOND EDITION OF AN EARLIER
WORK (1888) BY THE SAME AUTHOR

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THE PSALMS.

PSALM LXXV.

TRIMETERS. Faithful Jews (not counting those of the wider Diaspora) are still divided into two sections—those in the Jewish land and those in captivity in the N. Arabian border-land. Those at home are harassed by the double tyranny of the ‘impious ones’ (faithless Jews) and the ‘folk of the Mišrites.’ The former even go as far as to encourage the aggression of the N. Arabians (*ll* 13 f.). The faithful Jews, however, (here as in *Ps* xii.) rely on the sure prophetic promise of divine intervention. A change in the relation of captives and captors is at hand; the former will be restored, the latter will be destroyed (*cp.* *Ps* ii, xviii. &c.). It is the Messianic judgment—The psalm is incomplete at the beginning. It has been provided with a liturgical preface and appendix, which assume that the wonderful events anticipated have taken place. Duhm speaks of the ‘somewhat artificial pathos and forced expressions’ of the psalm. With the clue supplied by so many preceding psalms it is not difficult to remove this imputation by restoring approximately the original text. The transposition of *v.* 11 (which may perhaps be taken as favoured by the סלה in *v.* 4 [but see *crit n.*], though it is sufficiently justified by other considerations [see on *ll.* 9 f.]), falls in with the theory that the original psalm was composed of quatrains. It was first suggested by Olshausen (1853). Ewald and Del. refer the psalm to the Assyrian episode in the reign of Hezekiah (*cp.* the title in G?); Hitz and Olsh. to the Maccabæan period (like the following psalms). But see on *Pss.* xlv., xlviii.

Deposited. Of Ethan the Ezrahite. Marked. Of Asaph. Marked. 1

1 To thee we give thanks, O God of Jacob, 2
We chant praise to all thy wonders.

(*Fragment of Psalm.*)

For [thou hast promised], ‘I will punish Edom, 3
The folk of the Mišrites I will judge.
‘Mišsur and all its inhabitants tremble, 4
The dwellings of the Edomites¹ rock.
All the horns of the wicked will I cut off, 11
10 +But+ the horns of the righteous shall be lifted up.’ 9

¹ (The dwellings of) Jerahmeel.

To the impious I say, 'Rage not,' . 5
 To the wicked, 'Lift not up the voice ;
 Lift not up your voice to the Aramites, . 6
 Nor speak insolently in Miššur. .
 'For God will bring them from Arabia,¹ 7
 From the wilderness of Jerahmeel.²
 For the Jerahmeelites will he judge, 8, 9
 The Cushites, the Mišrites also, will he destroy.³

(Liturgical Appendix.)

As for me, I will give thanks to Yahwè, 10
 20 I will chant praise to the God of Jacob. . . .

1 **God of Jacob.** So *l.* 20; cp. xx. 2 (xxiv. 6), lxxvi. 7.—7. *Missur*, &c. The perfect tenses are anticipative. The approach of the Judge will throw N. Arabia into consternation (cp. Hab. iii. 7).

9 f. The transposition enables us both to avoid a faulty exegesis (as if Israel claimed to cut off the 'horns' of enemies), and to keep the first person in אנרע (instead of emending into תגרע). *Shall be lifted up* We meet with the same figurative expression in lxxxix. 25, xcii. 11, cxlviii. 14; cp. Job xvi. 15, 1 Macc ii. 48 (καὶ οὐκ ἔδωκαν κέρας τῷ ἀμαρτωλῷ) and especially Dt. xxxiii. 17. Cp. also the Assyrian phrase, 'A cap (*agru*) with high horns, a cap of dominion (I set on

Marduk's head),' quoted in Del. *Ass. HWB*, p. 15.

11. **The impious**, specially used as a class-name for those Jews who had thrown off legal restraints. See on xiv. 1, and cp. xxvi. 4, l. 18 (corr. texts), lxxiii. 3.—11–18. The party or faction of the 'impious' is warned not to go on like raging madmen, trampling law and religion under foot, and not to continue to speak insolently of the Jews in the land of the Misrites and Jerahmeelites, encouraging these fierce peoples in their aggressions. For soon all will be changed; destruction wilt be for the enemies, restoration to their home for the Jews.—14. דבר עתק. Cp. xxxi. 19, xciv. 4, 1 S. ii. 3.

Critical Notes. 1. Omit the superfluous הורינו, and for אלהים וקרוב read אלהי-יעקוב. It is quite inadequate to change שמך to וקרוב בשמך; with Dy., Gr., Ba., Che.⁽¹⁾, Kau., We., or וקרואנו בשמך, with Street (1790) and Duhm (1899), following G S.—2. מ ספרו. Street and Duhm ספרנו. Rather נזמר, of which שמך = זמר is a fragment. Before נפ insert כל- with G.—5. Insert דברת. —M אקח מועד, which being so 'singular' Duhm will not 'venture to alter,' but which Gratz rightly pronounces 'inexplicable.' Read אכיה אדום.—6. אני מישרים אשפט (cp. lviii. 2). The separation of אני from its verb is awkward. Read יעם מצרים.

7. M נמנים-ארץ. The obscurity of this clause is well known. with v. 3, in its corrected form before us, the difficulty of v. 4 disappears.

(¹ This +means+ Ishmael.

² This +means+ Jerahmeel.

³ All the wicked of the land.

Read **נָמְנוּ מִצָּר**.—8. **M אֲנֹכִי תִכְנֶנִּי עֲמוּדֶיךָ**. **אֲנֹכִי** in *v.* 4, with **אֲנִי** in *v.* 3, is improbable, and **תִּכְנֶנִּי** is not the right word with 'עַמ'. For **תִּכְנֶנִּי** Gr. reads **הִכְנֶנִּי**; cp. G *ἐστερέωσα*. Restore rather **נָעִי** **אֲדוֹם = יִרְחַמְאֵל סֶלָה**.—(**ש** from **ת**, **ס** from **ז**) **מִשְׁכָּנֹת אֲדָמִים**.

11. Read **אֲמַרְתָּ לְנִבְלִים אֱלֹהֵי תְהַלְלוּ** (cp. on l. 6, lii. 2).—12 ff. **M קָרַנְכֶם, קָרַן קוֹל**. To harmonize with l. 14, we can hardly help reading **קוֹל**. For the phrase, see Gen xxxix. 18.—**M בִּצְוָאר**, 'with neck thrown back' (cp. Job xv. 26¹??). G, however, has *κατὰ τοῦ Θεοῦ*, i.e. **בִּצְוֹר**; G constantly (e.g. Dt. xxxii. 4, 15, &c., Isa. xxx. 29) renders the divine title **צוֹר** by *Θεός*. Hence Baethgen (*Th. Stud. u. Krit.* 1880, p. 762), Che.⁽¹⁾, Now., Kau., following Cappellus, would restore **בִּצְוֹר**, which is the more plausible if, with Baethgen, we take **מָרוֹם** in *v.* 6a to be, like **צוֹר**, a designation of God, = **שָׁמַיִם** in New Hebrew. Still **בִּצְוֹר**, for **עַל-אֱלֹהִים**, is not a natural expression, and the context, as we shall see when *v.* 7 has been emended, leads us to expect in *v.* 6 the names of peoples or countries. It so happens that we find elsewhere **מָרוֹם** concealing **יִרְחַמְאֵלִים** (see on vii. 8, lvi. 3), and probably **צוֹר** or **צוֹרֵר** representing **מִצְוֹר** (Gen. xiii. 10, xiv. 2, xix. 22; see *Enc. Bib.*, 'Zoar'). The passage does not become fully significant till we read, in l. 13, **לְאֲרָמִים**, and in l. 14 **בְּמִצְוֹר** for **בִּצְוָאר**. For the phrase in l. 13 cp. Isa. xiii. 2, **הָרִימוּ קוֹל לָהֶם**.

15 f. **M בִּי לֹא מִמּוֹצֵא וּמִמַּעַרְב**, 'for not from the east nor from the west.' Read rather, **כִּי אֵל מוֹצֵאֵם מִעַרֵב**. The reason will appear presently.—**M וְלֹא מִמַּדְבַּר הָרִים** (so Baer, following T, Kimhi, MSS., the two Soncino Bibles, and other edd.). Ginsburg, however, following most vss., *1st* Ezra, and MSS., reads **מִמַּדְבַּר הָרִים**, and most moderns agree with him. Yet if these are the only possibilities, the former is to be preferred; so Hupf., Kautzsch, Driver. For plainly **הָרִים** corresponds to **יָרִים**, and must, therefore, mean 'elevation.' Besides (2) what can 'the wilderness of the mountains' mean? Had the writer meant the Negeb, he would surely have said the Negeb. Wellhausen's **וּמִהָרִים** is surely a desperate expedient. And (3) the sentence is incomplete; we have to supply something, e.g. **מִשְׁפָּט**. But is such an omission probable? A little reflection, however, will suggest a remedy. Since 'Jerahmeel' is the leading figure among Israel's enemies, must not both **הָרִים** and **יָרִים** be mutilations of **יִרְחַמְאֵל** (**יָרִים** and **חָרִים**). The phrase 'the wilderness of Jerahmeel' is as natural as the phrase 'the wilderness of the mountains' is unnatural. The **וְלֹא** in **וְלֹא** represents **אֵל** in **יִרְחַמְאֵל**. We now turn back to l. 15, and finding **מִעַרֵב**, at once discern that it represents **מִעַרֵב**. The remaining corrections in l. 15 are self-evident.

Here, obviously, we should read **בְּעֶרְיִן**. Cp. **כְּנָבוֹר** in the ||, xvi. 14.

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to a keen critic; so also is אלהים for ולא in *l.* 16. Now, too, *זה ישפיל זה* becomes transparent. It is a combination of two glosses on ערב and הרים(?) respectively, viz. *זה ישמעאל* and *זה ירחמאל*. Parallel is the gloss in 2 S. xiv.^f 13 (see *Crit. Bib.*).

17 f. M *בִּירְאֵלֵהִים שֵׁפֶט*. Not enough for a trimeter. Duhm would read *בִּירְיֹהוּ הוּא*, but this is one of those superficial cures which are much to be deprecated. Again and again we have found *לֶחֶם, לֶחֶם,* and *אלהים* supplanting *ירחמאל* or *ירחמאלים*. Read probably here

Verse 9 is full of difficulty. What is *וַיִּין חֶמֶר* (Pasek follows)? And what *מִסָּד מָסַד*? (*מָסַד* is a *ἀπ. λεγ.*). And what *וַיִּנְדֵּר מִזֶּה* (הִנִּיר, 'to pour out' occurs nowhere else). What does the suffix *שִׁמְחִיהָ מִן* refer to? Why *יִמְצֹו יִשְׁתִּו*? Various expedients have no doubt been devised (e.g. G S read *מִזֶּה אֶל־זֶה*, but the psalmists would not thank the critics for crediting them with so little style. Experience warns us that we have here a specimen, on a large scale, of editorial ingenuity in dealing with a mass of dittograms and corruptions. I will endeavour to restore an earlier form of the text, omitting *כָּל רִשְׁעֵי־אָרֶץ* (which is clearly a gloss) and mere dittograms. *כִּי כֹשׁ יִרְחַמְאֵל כֶּשֶׁם אֶפ־מִצְרַיִם*. (Notice that *כִּי* = *מִ*, and that *מִסָּד* = *מִשָּׁד*, a regular corruption of *כֶּשֶׁם*, see on cxx. 5, and cp. on *שָׁכַם*, lx. 8). Remove the dittograms, and we get two trimeters (see translation). *אֶף* for *אֵךְ* is due to Olshausen.

19. M *אֶנִּיד לְעֶלְם*. G, however, *ἀγαλλιάσομαι* (אֲנִיל) *εἰς τὸν αἰῶνα* (so Ba., Kau., Beer). Neither is natural, especially as a parallel to *l.* 20. Read probably *אֶנִּיד לְיִהוּדָה* (an imperfect *ה* in *יִהוּדָה* became *ג* in Aramaic script; *אלהים*, written instead of *יהוה*, became *י*).

PSALM LXXVI.

TRIMETERS. Anticipations of Yahwè's crowning mercy—the humiliation of Israel's oppressors. It is a companion-psalm to Pss. xlv. and xlviii.; cp. also xviii. 44-46. No Asaphite psalm is equally vivid and vigorous; it is 'keen as sword-blades flashing down upon Syrian helmets.' Indeed if we work upon the traditional text, it is plausible to regard this as a Maccabean psalm. Hitzig and Olshausen thought of the victory of Judas over Seron (1 Macc. iii. 23-24), and Duhm remarks that, as 'Salem' in v. 3 shows, the psalm is later than Gen. xiv. 18-20, 'which verses are an insertion in one of the latest chapters of the Pentateuch.' We can hardly hesitate, however, on the analogy of so many other passages in the Psalter, to restore in *vs.* 4, 6 f. the names of the N. Arabian enemies of the Jews, and to accept such a doubtful form as 'Salem' (for 'Jerusalem') on the sole authority of a proper name in the traditional text of Gen. xiv. (which is full of corruption in the proper names), is extremely bold. Kimhi's view that the psalm refers to the wars of 'Gog and Magog' (Ezek. xxxviii., f.), is not without an element of truth.

Deposited. Of the Ishmaelites. Marked. Of Asaph. Marked.

- 1 Yahwè has made himself known in Judah, 2
 His name is great in Jerusalem ;
 Yahwè has rescued his sanctuary, 3
 His dwelling-place he has succoured ;
 He has broken the quiver of Cusham, 4
 The shield and the sword of Jerahmeel.
 O Yahwè ! fearful art thou, 5
 [And] venerable is the place of thy glory.
 The Ishmaelites fled in amazement, 6
 10 The men of Jerahmeel were found no more ;
 At thy stern voice, O God of Jacob ! 7
 Jerahmeel and Cusham were routed.
 Fearful art thou, and who can stand 8
 Before thee for the violence of thine anger ?
 From heaven thou didst proclaim sentence, 9
 Earth feared, and held its peace,
 When Yahwè arose for judgment, 10
 To succour all the sufferers in the land.
 All the Jerahmeelites shall serve him, 11
 20 The remnant of Maacath shall do homage unto him,
 The Ishmaelites shall bow down unto him, 12
 All the Cushites shall bring him tribute,
 +Who is+ terrible to those of Jerahmeel, 13
 Fearful to the kings of Miṣsur.

1 f. Cp. xlvi. 2, 4.—3 f. Cp. xlv. 5, xlviii. 4—5 f. Cp. xlv. 10 *The quiver of Cusham*. Cp. Jer. v. 16, 'Their quiver is an open sepulchre.' In the context of this passage the people coming from Ṣaphon (not 'the north') and from the utmost part of the land (not the earth) are the Jerahmeelites Cp. also Jer. xlix. 35, 'I will break the bow of Elam' (miswritten for 'Jerahmeel'). Cp. *Enc. Bib.*, 'Prophet,' §§ 40, 49, and *Critica Biblica*, Part 1.

7. נִרְאָה. So xlvii. 3.—8. נִסְתָּר. Cp. xlviii. 6.—10. *Were found no more* = disappeared. Cp. Isa.

xxix. 5, 7 f., a late insertion of eschatological purport.—11. נִעְרָה. Cp. ix 6, lvi. 31, lxxx. 17, cxix. 21.

15 f. Cp. xlv. 7.—18. עֲנִי-אֶרֶץ. Same phrase in M of Isa. xi. 4, Zeph. ii. 3, Am. viii. 4, Job xxiv. 4. In Am. and Job Kr. gives עֲנִי.—19-24. See crit. notes, and cp. lxviii. (2), ll 26-29, lxxxix. (1), l. 11 f—20. *Maacath*. See *Enc. Bib.*, 'Maacah, ii.' That 'Maacath' and 'Jerahmeel' are ultimately synonymous, need not surprise us. 'Maacath' represents only a part of the region occupied anciently by the Jerahmeelites.

Critical Notes. (Title) G adds πρὸς τὸν Ἀσσύριον (attested by Theodoret). Did the original of this mean 'concerning the Asshurites (of North Arabia)'?

1 f. **נִדַּע**. But the theme of the psalm is not that Yahwè is constantly known in Judah by the manifestations of his might, but that a special manifestation has recently taken place. Read **נִדַּע** (xlvi. 4), with T, Gr.—**בְּיִשְׂרָאֵל** (so too the vss.).^o 'Israel' and 'Judah,' it is assumed, have become synonymous. In the parallel psalm (xlviii.), however 'Judah' and 'Zion' fill up the canvass, nor can we in the statement of the theme dispense with 'Zion' or 'Jerusalem'. It is true, according to M, 'Salem' (= Jerusalem?) and Zion are mentioned in the next verse, but, as we shall see, this is more than doubtful. It seems highly probable that **בְּיִשְׂרָאֵל** is a scribe's slip for **בִּירוּשָׁלַם**, as in Jer. xxiii. 6 (cp. xxxiii. 16), li. 49, Zech. ii. 2 (dittogr.), xi. 1, Mal. ii. 11 (dittogr.), Lam. ii. 5 (so Gr., *MGWJ*, 1880, pp. 97-101), to which add Zeph. iii. 14, according to the Heb. text presupposed by G.

2 f. **וְיִהְיֶה בְּשָׁלֹם סֶכֶו**. Each of these words is improbable. First, why **וְיִהְיֶה**? Olshausen renders, 'And so (consequently) his lodging is continually'; Ewald, 'for (= in fact) his lodging was set.' Both renderings imply the faulty reading **נִדַּע**, and both statements tell us something which is altogether superfluous for the development of the theme of the psalm. Next as to **שָׁלֹם**. Josephus, it is true, asserts (*Ant.* vii. 3, 2) that **Σαλμα** was the original form of **Ἱεροσόλυμα**. This, however, is certainly incorrect, nor have we even any sufficient reason (apart from Ps. lxxvi. 3 and the supposed mention of 'Jerusalem' as 'Salem' [but see *Enc. Bib.*, 'Melchizedek,' § 3] in Gen. xiv. 18) that a shortened form 'Salem' existed. G here gives **ἐν ἡσκηῖν**. If the general structure of v. 3a in M is correct it would be better to read **בְּשָׁלֹה** (cp. **שָׁלֹה**, G^b xli. 5, where M has **שָׁלוּ**, but see *Enc. Bib.*, 'Shiloh'); so Gr. Lastly, as to **סֶכֶו**. Certainly we find **סֶכֶו**, as Kr. in xxvii. 5, || **אֶהְיֶה**, but the reading is very doubtful. Nor is there any reason why the humble designation 'booth' should be applied here to the temple. Rejecting, therefore, M's text, except as material for the critic to work upon, what do the parallel psalms, xlv. (v. 5) and xlviii. (v. 4) suggest? The answer cannot be doubtful. We have to read **וְיִהְיֶה הַצִּיל מִקְדָּשָׁיו**. The loss of the **ד** in **מִקְדָּשָׁיו** led to the misreading **סֶכֶו**; then the feeling that 'Jerusalem' must be somewhere mentioned led to the further misreadings **בְּשָׁלֹם** for the indistinctly written **הַצִּלֹּם** and **וְיִהְיֶה** for the often misread group of letters which forms the Tetragrammaton.—**וּמִעֲנֵתוֹ בְּצִיּוֹן**. In civ. 22, Am. iii. 4, **מִעֲנָה** means a den. In Deut. xxxiii. 27 and Jer. xxi. 13 the text is doubtful. On the analogy of the preceding correction read **וּמִשְׁכָּנָתוֹ הַשִּׁיעַ** (xlv. 5, cp. xliii. 3); cp. next note (on **שָׁמָּה**). **ב** came from **ה**, as in **בָּ** 2; **וְ** (ב) from **ע**.

5. **שָׁמָּה שִׁבַּר רִשְׁפֵּי-קֶשֶׁת**. **שִׁבַּר** is certainly right. The disarming of the enemy, followed by the destruction of their warlike implements, is the imagined occasion of the psalm. But why **שָׁמָּה**?

First, why is the long form preferred? And next, the sense is not clear. Does the poet mean that it was in the temple, as the centre of Yahwè's effectual working, that he virtually defeated the enemy (Ol., Hu.)? or that the action described took place just without the walls of Jerusalem? Or, reading נִדְרַע in *l.* 1, is the שמה temporal (cp. xiv. 5, Hupf.; xlvi. 7, Gr. alt.)? And what is רִשְׁפֵי־קֶשֶׁת? G renders *v.* 4a ἐκεῖ συνέτριψεν τὰ κράτη τῶν τόξων, but a variant at the end of the verse (in B, but not supported by B^{ab}ART) runs. ἐκεῖ συνκλάσει τὰ κέρατα. T gives גררין וקשתין, 'arrows and bows.' Most moderns explain, 'the lightnings of the bow,' i.e. the swift-flying arrows. But that רִשֶׁף = 'lightning' is uncertain (see on lxxviii. 48), and the rhetorical phrase supposed here by most is not in the style of the psalmists. Beyond doubt רִשְׁפִי is a corruption of a name for some warlike implement (see *v.* 4b). Herz suggests אֲשַׁפֵּה וְקֶשֶׁת; 'the error is due to dittography, the repeated ר having supplanted the quiescent א.' G's κρατη or κερата may, he thinks, have come from φαρέραν. Half of this is right, but we expect the name of Israel's enemies; and if מלחמה in *v.* 4b comes from ירחמאל, קשת must come from כָּשֶׁם (so also in Isa. xvi. 17, lxvi. 19, Jer. xli. 9). Read כָּשֶׁם שִׁבַּר אֲשַׁפֵּה וְקֶשֶׁת. שמה is either a corrupt dittogram or a corrupt correction of השׁוּעַ (ע and כו confounded).—6. M ומלחמה. But 'שִׁבַּר מל' is an impossible phrase. In Hos. i. 7, ii. 20, where מלחמה appears to mean 'warlike equipment,' the text is corrupt; in all these passages, as well as in Zech. ix. 10, x. 4, מלחמה, like מלח (in גני מלח), is one of the many distortions of ירחמאל. So too מלחמות in xli. 10. 'The shield and the sword of Jerahmeel' corresponds here to 'the quiver of Cusham.' [For Houtsma's mythologizing interpretation, see *ZATW*, 1902, p. 329]

7 M נָאֹר אֶתָּה . סלה . נָאֹר is impossible, for אֹר has no Niphal (Job xxxiii. 30 is corrupt; see Budde). G, φωρίζεις; 'A, φωτισμός; J *lumen*; all presupposing, neither נָאֹר nor נֶר, but the equation נָאֹר = Aram. נְהוֹר, 'light' Σ, ἐπιφανής εἶ. But *l.* 13 shows that נֹרָא is right; and Θ T presuppose this reading in both passages. So Kr, Ol. doubtfully, Gr., Hu., Kau., &c.; H₁, wrongly, נֶאֱדָר . סלה comes from אלהים (as in lxviii. 33, &c), i.e. יהוה.

8. M אֲדִיר מְהֵרֵי טָרָה; G θαυμαστῶς ἀπὸ ὁρέων αἰωνίων. Hitz. thinks that the scribe thoughtlessly wrote טָרָה as a synonym for עֵד, as if עֵד meant 'booty,' a view which B₁, Che.⁽¹⁾, Ba., Kau., Du. accept. But if mountains are meant at all, it must be the mountains around Yahwè's sanctuary that are meant. G's αἰωνίων can only be a guess, and this of itself suggests that the translator's Heb. text was corrupt. Certainly our traditional text is so too; even מְהֵרֵי קָדֶשׁ would not produce a clear and acceptable sense. The key is supplied by lxxix. 40 (see crit. note), where בְּרִית (כֶּרֶךְ) certainly represents תֶּפְאָרֶת . Read וְאֲדִיר מְהֵרֵי מְהֵרֵי מְהֵרֵי (cp. xcvi. 6, Isa. lx. 7, lxii. 15, lxiv. 10). An

imperfect ק became ו, ו became ר, and ם passed into רי. [D. H. Müller ingeniously, מִשְׁחֲרֵי טָרֶף אֲשֶׁתוֹלְלוּ. But מ' ט' is too weak, and אֲשֶׁת remains suspicious.]

9. M אֲשֶׁתוֹלְלוּ לֵב נָמוּ שְׁנָתָם (followed by Pasek) is highly suspicious. The form only occurs again in Isa. lix. 15 (in partic.), where it is corrupt. The supposed sense too is very unsuitable. Ruben suggests that it is a corrupt dittogram of אֲנָשֵׁי חֵיל in v. 6b. Rather it is a corruption of יִשְׁמְעֵאלִים; cp. יִשְׁמְעֵאל from יִשְׁמַעְאֵל in lxxv. 8. אֲבִירֵי לֵב is also unsatisfactory. It should mean 'obstinate, contumacious' (Isa. xlv. 12); hence G (and similarly S) gives οἱ ἀσύνετοι ἡ καρδία. נָמוּ שְׁנָתָם is also strange; the other passages quoted by König (§ 329d) are not fully parallel. Nor is the meaning clear. Duhm thinks that a trance-like sleep, a תרדמה (cp. v. 7b), is meant; other critics think of the sleep of death (cp., however, xiii. 4; Jer. li. 39). The true reading, however, is clear from xlviii. 6. נָמוּ should be נָסוּ, which follows, has sprung from נָסוּ, written as a correction of נָמוּ; תָּמָּהּ from תָּמָּהּ לֵב אֲבִירֵי (cp. errors in lxxiii. 1, lxxiii. 6, xciv. 15) comes from יִרְחֵמָהּ, a gloss on חֵיל in l. 10. Read therefore נָסוּ תָּמָּהּ יִשְׁמ'.

10. M וְלֹא־מִצָּאוּ כָּל־אֲנָשֵׁי־חֵיל יְדֵיהֶם. 'To find his hands' is doubtless possible in the abstract. But such an odd phrase is not to be credited to a psalmist. It would also be against parallelism, even if v. 6 in M were correct. Like the strange phrase in Job xxxvii. 7a it is corrupt. חֵיל is one of the mutilations of יִרְחֵמָהּ (so e.g. בֶּן־חֵיל, 2 Chr. xvii. 7); יְדֵיהֶם is a corruption of 'ירחם', a correction of חֵיל. Read וְלֹא־נִמְצָאוּ כָּל־אֲנָשֵׁי יִר'.

12. M נִרְדְּמוּ רַכְבֵּי סוּס. G presupposes נִרְדְּמוּ רַכְבֵּי סוּס, which Gratz and Herz adopt. Rapoport, cited by Geiger, *Jud. Zt.*, 1871, p. 311, (נִרְדְּמוּ רַכְבֵּי סוּס). A very poor result! Read נִרְדְּמוּ וְכֹשֶׁם יִרְחֵמָהּ. Cp. crit. note on xx. 8.

13 f. Omit first אֶתָּה (Du.).—M מָאֵז (Kon, § 401z). Read מָעֵז (Geiger, Gr., Nold., Bruston, Now., We., Hal., Du.). Cp. xc. 11.—16. M וְשִׁקְמָה. Hardly the right word. Read שִׁתְקָה (Prov. xxvi. 20).

19 f. M סֵלָה : בְּיַחַמַּת אָדָם תוֹדֶה שְׂאִירֵית חֵמַת תִּחְנַר. A striking proof of the helplessness of the old critical methods. Baethg. renders v. 11a, 'For the wrath of man must praise thee,' and leaves v. 11b untranslated. Kautzsch pronounces the entire verse 'altogether inexplicable.' Wellhausen (Furness) renders, 'The most wretched among men give thee thanks, | The residue of the most wretched keep festival unto thee'; by חֵמַת ('pronunciation and meaning quite uncertain') the pious are meant. For תִּחְנַר, following G ἐοράσῃ σοι, Bottcher and Ewald read תִּחְנַרְךָ, Thrupp תִּחְנַרְךָ, Wellh. and Duhm תִּחְנַרְךָ. But (1) ἐοράσῃ σοι may be corrupt; (2) if not, the sense of.

such a phrase in this context is far from clear. Thrupp, it is true, can explain the passage:—‘Those of the wrathful who survive the judgment with which thou shalt destroy them, shall turn to thee, and shall come up to Jerusalem to the feast to adore thy name’; cp. Zech. xiv. 16, to which, according to Thrupp, this passage alludes. On this the present writer long ago (in ed. 1) remarked that it puts too much into the Hebrew, adding that for his own part he agreed with Gratz and Brull that the passage contained the name of an enemy whose submission the psalmist anticipated. The former critic proposes to read אָרָם for אֲדָם, and חַמַּת פַּחְלָר for חַמַּת פַּחְלָר, rendering, ‘For Hamath of Aram will confess thee, the remnant of Hamath will tremble.’ The double mention of Hamath, however, is improbable, nor can הוֹדָה mean ‘to confess as overlord,’ and חָרַג, ‘to tremble’ (xviii. 46), is suspicious. A more thorough application of the newer methods is indispensable. חַמַּת in O.T. is repeatedly miswritten for מַעֲכָת (the southern Maacath; see *Enc. Bib.*, ‘Maacah’). We shall not be far wrong in reading,—

פֶּלֶא־יִרְחַמְאֵלִים יַעֲבֹדוּהוּ
שִׂיאֲרִית מַעֲכָת יִשְׁתַּחֲוֶהוּ לוֹ

‘The corruptions presupposed are all of familiar types; כל for כי is due to Duhm (cp. *l.* 22). [G’s ἐνθύμιον and ἐνθυμίου, corresponding to חַמַּת in v. 11a and b, seems to be a corruption of θῦμος and θύμουν. The corruption began in b, where it was caused by the proximity of εἰ in ἐνκατάλειμμα. Nestle (*ZATW*, 1896, p. 324) can hardly be right in making ἐθ. equivalent to חַמַּת.]

21. M נִדְרוּ וְשָׁלְמוּ לַיהוָה אֱלֹהֵיכֶם. Duhm would omit יהוה, the psalm being Elohist; it will be seen presently, however, that the editor had no choice but to retain the יהוה of the original poem. It is a proof of the glamour still attaching to the text of M that these four words have hitherto had to undergo no serious criticism. Obviously, however, they are not parallel to the second half of the verse, since הוֹבִיל שִׁי is only used (e.g. lxviii. 30) of subject peoples, while נִדְרוּ וְשָׁלְמוּ can only apply to Israelites. The context suggests that some ethnic name underlies one of the four words, and the analogy of other passages in the Psalms suggests that the name required is יִשְׁמַעְאֵלִים (for וְשָׁלְמוּ). The superfluous אֱלֹהֵיכֶם has probably come from יִרְחַמְאֵלִים, a gloss from the margin, originally meant as a correction of לְמִוְרָא (end of verse). Read לַיהוָה יִכְרְעוּ יִשְׁמ' (lxxii. 9).

22. M שִׁי לְמוֹרָא שִׁי יוֹבִילוּ כָל־סְבִיבָיו כָּל־ס' as lxxxix. 8b (the two passages must be treated together). מִוְרָא = מִוְרָא?? G τῶ φοβερόφ; J *terribili* (twice). Wellh., ‘מ' denotes God,’ apparently thinking of Isa. viii. 13. But we should expect מִוְרָאנִי. Duhm would set לְמוֹרָא aside, as metrically superfluous. It is superfluous, but not an interpolation; it comes from יִרְחַמְאֵלִים (see next note). Read פֶּלֶא־יִרְחַמְאֵלִים

יִבְלֶה לוֹ שִׁי. יִבְלֶה לוֹ שִׁי in סְבִיבֵיו ב. is dittographic; ב = כ, ע = ש. Editorial manipulation?

23. M יִבְצֵר רוּחַ נְגִידִים, 'he mows off the snorting of princes (*i.e.* despots),' Del.; 'he cuts off the spirit of tyrants (*i.e.* kills them),' Duhm, Wellh. Very strange; see Isa. xviii. 5. The remedy is suggested by L. 24, and by the ethnic names in the rest of the psalm. Read—נִעְרָץ לִירַחֲמָאִים (cp. lxxxix. 8, נ' parallel to נורא).

24. M לְמַלְכֵי-אֶרֶץ. For this colourless phrase read of course לְמַלְכֵי-מֶצָר (א and כ confounded, as Judg. xiv. 15).

PSALM LXXVII.—I.

TRIMETERS Another psalm of doubt, reminding us of Pss. xxxix.⁽¹⁾ lxxiii., and cxvi. The problem, however, is not, Why do the wicked N. Arabians aggrandize themselves at the expense of pious Jews, but this, Has Yahwè's promise utterly failed? In both cases, the mere statement of the problem appears to the speaker (Israel), as he reviews the circumstances afterwards, to be the first step towards apostasy. The only excuse is that the statement of the problem had chilled the heart of the speaker, and made life not worth living (ll. 11 f.). At first he would not speak (ll. 7 f.) But at last the dreadful words came out, 'Has his truth failed' (ll. 13-18). And now the loyalty of the sufferer reasserts itself. All that he seemed to have forgotten comes back to him;

'The days she never can forget
Are earnest that he loves her yet';

for a Biblical commentary we may compare Lam. iii. 21-23. Revived from his depression, he promises to celebrate Yahwè's exploits in the songs of the sanctuary, and in the closing words (or has another stanza dropped out?) refers to the most typical of all the 'ancient wonders'—the liberation of Israel from the very land of Jerahmeel where a part of the people is again in captivity—Note the characteristic word זָנַח (l. 13); cp. xliii. 2, xlv. 10, 24, lx. 3, 12, lxxiv. 1, lxxxviii. 15, lxxxix. 39. Parallel psalms are xxxix.⁽¹⁾ lxxiii., cxvi.; also xli., xliii., lxxiv., lxxxv., cxlii., cxliii.; and cp. Isa. lxiii. 7-lxiv. 11[12], Lam. iii. Cp. also the view taken in *OP*, p. 147; also Smend, p. 125; Coblenz, pp. 58-60.

1	In Jerahmeel I cried unto Yahwè,	2
	In Jerahmeel I made supplication unto God.	
	In Jerahmeel I sought Yahwè,	3
	[Mine eye] gushed forth without pause,	
	My soul refused to be comforted, ¹	
	My spirit within me was astonished;	4
	I held fast the guard of my tongue,	5
	I became dumb, and would not speak;	
	I forgot the ancient days,	6
10	The years of old time I remembered [not],	
	I lost feeling in my reins and my heart,	7
	I was depressed and alarmed in my spirit:	

¹ I will remember Yahwè, and will moan; I will complain.

- ‘ Will Yahwè cast [me] off for ever ? 8
 Will he be favourable no more ?
 Has his lovingkindness ceased for ever ? 9
 Has his truth failed for all generations ?
 Has God forgotten to pity ? 10
 Is his compassion restrained toward us ? ’
 And I said, ‘ It is my folly ; 11
 20 [I will remember] the years of old time :
 I will celebrate thine exploits, O Yahwè ! 12
 I will chant thine ancient wonders ;
 I will muse upon all thy works, 13
 • Think upon all thine exploits.
 I will praise thy way in Cush ; 14
 Yahwè is great in Jerahmeel.
 Thou art a wonder-working God ; 15
 Thou hast made known thy strength among the peoples.
 Thou hast redeemed thy people from Miššur ; 16
 30 From the sons of Jerahmeel and Ishmael.¹

The tenses in M's text of vv 2-7 present considerable difficulty. That the view presented in Driver's *Tenses*, § 52, n. 3, and *Parallel Psalter*, and also in my own, *Ps.* (1), is natural, would be too much to affirm. If the text is the psalmist's autograph, there seems no help but to adopt it (in spite of Hitz. and Kôn. [§ 200b]); but in a text which contains such a gross error as יָמִי עָרִיץ for עוֹלָמִים (see crit. note on l. 20) we have the option of suspecting corruption. Arbitrariness would be shown not in using, but in neglecting to use, a keen textual criticism.

3 Cp. on lxxxvi. 7a.—4. Cp. Lam. iii. 49.—6. Cp. lxxiii. 21, cxlii. 3, cxliii. 4 (corr. texts).—7 f. Cp. xxxix 2 f.—11. *I lost feeling*, as xxxviii 9—12. Cp. xxxi. 22, cxvi. 11.—13. Cp. lxxv. 6, and see introd. (on זָנַח).

15 f. נָמַר || אָפַס, as xii. 2. לָדַר וּדָר, a phrase which excludes reference to any individual Israelite.—17. Cp. Isa. גּוֹלָג 15.—18. Cp. Isa. lxiii 15 (end).—19. *I said*—a turning-point is here marked (לָמַד, 5, אֶל, 8, וְאֵל, 11). אִילָתִי, ‘ my folly ’ (see Prov. xii. 23) not = ‘ my impiety ’ (לִמְעַל, 6, lxi. 6 are corrupt).—20 ff. Cp. cxliii 5, Isa. li. 9, lxiii. 7.

25 ff. Yahwè's wondrous dealings with his people in Cush or Jerahmeel in antiquity are a pledge that he will repeat them in the present.—29 f. On this passage and on the marginal gloss (v. 21), which is an alternative reading to ‘ Thou hast with ⁴thine⁴ arm redeemed thy people, the sons of Jacob and Joseph ’ (v. 16), see crit. note.

Critical Notes. 2. M should mean, ‘ My voice is unto God, and I will cry ; my voice is unto God, and he will hearken unto me.’ For קוֹלִי read בִּירְחָמָאֵל (so iii. 5, cxlij. 2), and after אֱלֹהִים read (1) אֲצַעֵק (2) אֶתְחַנֵּן (cxlii. 2). Omit אֱלִי (fragment of אֱלֹהִים).

¹ Thou hast led thy people from Miššur,
 From the land of Ishmael and Jerahmeel (v. 21).

3. The vague phrase **ביום צרתי** does not suit well here, and we have to account for the metrically superfluous **לילה**. Probably this stands for **בירחמאל** [ב]. If so, this original **בירחמאל** was probably a correction of **ביום** (= **ביום**); **צרתי** appears to be a corruption of **דרשתי**. **ידי** is also wrong; it comes from **ידי**, *i.e.* **יהודה** as in the Heb. text of Sirach; note **פסק**).

4. Insert **עֵינַי** (Lam. iii. 49), unless **עֵינַי** underlies **אֲנִי**.

5 f. *V.* 4 opens with a collection of variants from the margin, **אֲזַכְרָה** for **אֲזַכֵּר**, *l.* 10; **אֲהַמִּיָּה** for **תַּתְמָה**, *l.* 6; **אֲשִׁיחָה** for **שְׁחוֹתִי**, *l.* 12.—**וְתַתְעִשְׂפָה רוּחִי סֵלָה**. Read probably (in accordance with lxiii. 21, corr. text) **וְתַתְמָה רוּחִי עָלַי**. **וְתַתְעִשְׂפָה** probably corresponds to **אֲהַמִּיָּה**, which *G* renders by *ὑποφάνθη* = **אֲשִׁמַּח**, a corruption of **אֲתַמָּה**? **עָלַי** (cp. cxlii. 4, cxliii. 4) has become **סֵלָה** (**ס** and **ע** often confounded).

7 f. *M* **אֶחָזֶת שְׁמֵרוֹת עֵינַי** 'thou holdest mine eyelids'? 'Thou hast held the night watches of mine eyes'? On either view, an unbiblical phraseology. But Duhm's **אֶחָזֶת וְנִי**, 'accustomed to night-watches (?) are mine eyes,' is no better. For the key to the passage, see xxxix. 2. Read **אֶחָזֶת שְׁמֵרַת לְשׁוֹנִי** (1st pers., as *S* *J*). **ע** and **ש** confounded. *G* *προκατελάβοντο φυλάκας οἱ ἑχθροί μου*; here the last phrase = **שְׁנָאִי**, a reading which grew out of **לְשׁוֹנִי**.—*M* **נִפְעַמְתִּי וְלֹא אֶדְבֵּר**. 'He suffers thrusts and blows as if he were on an anvil (**פַּעַם**)', *Del.*, cp. Gen. xli. 8, Dan. ii. 3. Not suitable in this context. *S* presupposes **נִפְעַלְמְתִי**, an imperfect **ל** became a **פ**.

9 f. *M* **חֲשַׁבְתִּי**. 'I thought over.' The illustrative passages offered are cxix. 59, lxxvii. 16, but the latter passage is probably corrupt, and in cxix. 59 **חֲשַׁבְתִּי** means 'I planned' (cp. Prov. xvi. 9). To this it must be added that the reference to ancient times is not in place here; it makes the subsequent despondency unintelligible (cp. *vv.* 11–13). Underlying **חֲשַׁבְתִּי** must be some word which explains the consternation spoken of in *vv.* 2 f. (where **אֲזַכְרָה אֱלֹהִים** is of course intrusive [see on *ll.* 5 f.]). What, then, is the verb which is most descriptive of states of mind like the speaker's? It is **שָׁכַח**; cp. lxxviii. 7, 'That they might place their confidence in Yahwè, and not *forget* the exploits of God.' **כ** and **ב** closely resemble each other; transposition of letters too is a simple phenomenon. Read therefore **שָׁכַחְתִּי**, and in *l.* 10 read **לֹא אֲזַכֵּר**.

11. *M* **נִגְיַנְתִּי בַלֵּילָה**, 'my music (see on lxix. 13) in the night.' But we expect 'my song,' not 'my music,' and why 'in the night'? Is the phrase parallel to words in xlii. 9, Job xxxv. 10? But these passages are most probably corrupt. Or is **בַּלֵּילָה** to be combined (so accents) with the whole clause—'night is the time when I remember my music, &c.? How improbable! Remembering similar necessary corrections in xvi. 7, xvii. 3, we surely need not hesitate to read **נִגְיַנְתִּי בַּלַּיְלָה** not less

plainly represents a verb—probably נִפְּוֹנְתִי (xxxviii. 9). G S, however, presuppose הִנִּיתִי (so Gr., Du., Herz).

12. M וַיִּחְפֹּשׂ רוּחִי אֶשְׁיַחָה (taking over אֵשׁ from v. 7a). First, as to וַיִּחְפֹּשׂ (so also 'A T), i.e. '(my spirit) inquired.' G (ἔσκαλλον α* R*, but see Swete) Σ Θ. J, however, read וַיִּאָּחַפֶּשׂ, 'I examined my spirit' (so Ba. formerly, Che.⁽¹⁾, Du.). The latter gives a sense more supported by usage, but the context does not favour it. Wellh., וַיִּחְפֹּז; rather perhaps וַיִּאָּחַפֶּשׂ, which is unsuitable, should perhaps be שִׁחִיתִי (xxxviii. 7).

13. M יִזְנַח. Read יִזְנַחֲנִי. The object of זָנַח must be contained in one line of the couplet (cp. lxxxix. 39).—M אֲדַנִּי. Read יהוה.

16. *M אָמַר, G (א*) ῥῆμα. The parallelism suggests אָמַת, or, better, אָמַתּוּ (Nestle, *Theol. Stud. aus Württ.*, 1882, p. 242); מָר comes from dittography.

18. M קִפְּץ רַחֲמִים. אֶסְקֶפֶץ בָּאֵף רַחֲמִיו סִלָּה. is an unusual phrase, nor is בָּאֵף wanted. The other parallelisms between our psalm and Isa. lxi. 7, &c., suggests as a possible and indeed extremely probable correction, אֶם הִתְאַפְּקוּ רַחֲמִיו לָנוּ (Isa. lxi. 15). לָנוּ became first לָם, then by transposition מִלְּסִלָּה. Herz ר' אֶם קֶצֶף כָּפָא ר' ; אֶם קֶצֶף כָּפָא ר' ; יִכְבֶּה in Prov. xxi. 14 should be יִכְבֶּה ; so Hitz., after Σ]

19. M חֲלוּתִי, 'my being bored through' (Kon. i 341)? Σ τρωσῖς μου. But 'A ἀρρωστία μου, J *imbecillitas mea*, i.e. חֲלוּתִי (so Bi, Che.⁽¹⁾, Du.). G νῦν ῥεῖν, i.e. הִחֲלוּתִי. The latter is more plausible (cp. Jer. x. 19), but the strangeness of v. 11b suggests that corruption exists both in (a) and in (b).—20. M שָׁנוֹת יָמִין עָלָיו. Does the whole prayer mean, 'That (viz my scepticism as to the continuance of Yahwè's kindness) is my affliction. (I will remember) the years during which God interposed for His people.' So Driver, with AV. But we have no right to supply אֲזַכֵּר. Or, 'My affliction consists in years which God's chastening hand has allotted to me' (Del.). Or, 'My affliction is this—that the right hand of the Most High has become inactive.' So Lowth, Hitz, Hupf., Duhm, following in part G (ἀλλοίωσις) and altogether 'A Σ Θ Ε' S T. But שָׁנוֹת II. can hardly have this meaning; in Lam. iv. 1 the 'changing' of gold means its loss of objective brightness, and in Mal. iii. 6 we read that Yahwè 'changes not.' We must look further. AV shows more tact than most modern scholars. אֲזַכֵּר is essential here, and must be restored. But if so שָׁנוֹת יָמִין עָלָיו is too lengthy. Is there any specially suspicious word in it? There are two—יָמִין and עָלָיו, because it can so easily be miswritten for עוֹלָם (see e.g. vii. 18, ix. 3), and יָמִין because it cannot naturally be combined with שָׁנוֹת. The right correction is now plain; it is שָׁנוֹת עוֹלָמִים אֲזַכֵּר. fell

out before **אֲזִכִּיר**; **יָמִין** and **עֲלִיּוֹן** represent the two parts of **עוֹלָמִים**. We now obtain a complete antithesis to *l.* 10. As for the improbable **חֲלוֹתִי**, it is surely miswritten for **אֲחִלֹּתִי**; **א** and **ח** confounded (cp. 2 K. xvii. 21).

21 ff. M **מַעֲלִיָּה כִּי**. Read **מַעֲלִיָּה יְהוָה**.—M **אֲזַכֵּרָה**. Read **אֲזַכֵּרָה** (Gr.).—M **פִּלְאֵךְ**. Another reading is **פִּלְאֵיךְ**, but **פִּלְאֵה** here, as in *l.* 27, can be taken collectively. So also **פִּעֲלֶךְ** in *l.* 22. The vss. give plurals.

25 f. M **אֱלֹהִים בְּקֶדֶשׁ בִּרְפָּךְ**. An obscure and very questionable expression. Ba. renders **בְּקֶדֶשׁ** 'hehr' (majestic); Duhm, 'im heiligen Nahesein' (accompanied by the divine presence?). Strained interpretations. Surely something more definite, more suggestive of a historical background is indispensable. Such definiteness has been restored to the opening; must we not look for it also in the closing stanza? **קִדְשׁ** is frequently miswritten for **כּוֹשׁ**, and **אֱלֹהִים** often conceals some other word. Comparing (for **אֵל**) xxii. 23, read **אֱלֹהֵי בְּכֹשׁ ד'**.—M **מִרְיָאֵל**. **גְּדוֹל פִּאֲרֹהִים**. This is certainly possible, but in lxxv. 7 similar words turn out to be due to the editor. **אֱלֹהִים** has sometimes come out of **יִרְחֵמָאֵל**. Read here probably—**אֱלֹהִים גְּדוֹל בִּירְחֵמָאֵל**.

27. Read **אַתָּה הָאֵל**; **הָאֵל** in *הָאֵל* is dittographic.

29 f. Bickell has recognized that *v.* 16 and *v.* 21 are variants. It is tempting to seek to restore the original text by combining elements from both forms. **כִּצְאוֹן**, for instance, may seem to be confirmed, rather than **בְּזִרְעוֹ**, by the apparent fondness of Asaphite psalmists for the figure of a flock (cp. lxxviii. 52, lxxix. 13, lxx. 2). But at the best the result is not very satisfactory. Can we easily imagine a poet closing his work with the couplet,—

Thou hast led thy people like sheep
By the hand of Moses and Aaron,—

or even with any improved version of this? And how came Jacob and Joseph to be supplanted by Moses and Aaron? The latter question can be scientifically answered. It is certain that both **יַעֲקֹב** and **אֶהְרֹן** have occasionally grown out of **יִרְחֵמָאֵל**, and both **יֹסֵף** and **פֶּשֶׁה** out of **יִשְׁמַעְאֵל** (cp. *Crit. Bib.* on Mic. vi. 4), and it is quite possible that **זִרְעוֹ** may, like **צוּר** (sometimes), have grown out of **מִצּוּר**. Knowing how the editors were bent on removing traces of contemporary history from the psalms, we can hardly hesitate to read (as the two original variants),—

נָאֲלַתְּ עַמְּךָ מִמִּצּוּר
מִבְּנֵי יִרְחֵמָאֵל וְיִשְׁמַעְאֵל:
נָחִיתָ עַמְּךָ מִמִּצּוּר
מֵאֲרָץ יִשְׁמַעְאֵל וְיִרְחֵמָאֵל:

In the latter form we assume (1) that נִהְלֶת comes from נִהְלֶת, and this from נֶאֱלֶת, (2) that כִּצְאֹן has come from בִּזְרוּעַ, and this from מִמְצוֹר, and (3) that בִּיד has come from מֵאֲרִץ. It is possible, however, that v. 21 is in its original form, and that it grew up as a variant to v. 16 in its present corrupt form. It only remains to add that סֶלָה in v. 16 (end), as elsewhere (e.g. lxxx1. 8), is a corrupt fragment of יִרְחֵמָל.

PSALM LXXVII.—2.

TRIMETERS. This is a fragment of a psalm; it falls into stanzas of three lines, and so contrasts with lxxvii.⁽¹⁾ which is in stanzas of six lines. It is a description of a theophany, and as W.H. Ward, after Hitzig, has shown (*Amer. Journ. of Theol.*, i. 136 ff), is closely parallel to passages in Hab. iii. The parallelism becomes still clearer when a keener criticism has been applied. The key to the poem in Hab. iii. is supplied by the same theory which has cleared up so many other dark passages in poetry, prophecy, and narrative. The foes of Israel referred to are the N. Arabians who, in the restored text, are repeatedly mentioned by name. It is also probable that Ps. lxxvii.⁽²⁾ though a mere fragment of a psalm, also mentions these enemies. The idea of both psalms (i.e. that in Hab. iii. and that preserved in part in lxxvii.⁽²⁾) appears to be that Yahwè, in the midst of his wrath remembering mercy (Hab. iii. 2b), will renew that great catastrophe of old time—the overwhelming of the guilty Jerahmeelites by a deluge (see *Enc. Bib.*, ‘Sodom and Gomorrah’). Suggestions are also taken from the story of the overthrow of Pharaoh’s host in the Red Sea, and the song ascribed to Moses. The psalmist realizes the future as if it were the present.

- | | | |
|----|---|----|
| 1 | The Jerahmeelites fear thee, O Yahwè ! | 17 |
| | The Jerahmeelites fear thee, they are anguished ; | |
| | The Maacathites also tremble. | |
| | The Miṣrites and Ishmaelites are alarmed ; | 18 |
| | The skies give forth a peal, | |
| | Thine arrows dart hither and hither. | |
| | Thy thunder peals over Jerahmeel, | 19 |
| | Thy lightnings shine upon Bethel, | |
| | The land trembles and quakes. | |
| 10 | The Jerahmeelites [sink] into the sea, | 20 |
| | The Ishmaelites into the great waters, | |
| | And their places are no more known. | |

1-4. The N. Arabian neighbours of the Jews (who are also their tyrants and oppressors) are terrified at the approach of Yahwè, indicated by thunder and lightning. Cp. Hab. iii. 7, 10 f., and partly Ex. xv. 14-16. There seems to be a reference to the

original story of the Deluge (see *Enc. Bib.*, ‘Sodom and Gomorrah’).

6. **Thine arrows**, i.e. lightnings (xviii. 15, Hab. iii. 11).—8 f. Cp. xcvi. 4.—10 f. Cp. Ex. xv. 5.

12. Cp. xiv. 13b, and see introd. and crit. note.

Critical Notes. 1. M **רָאָה מִים** (twice). In *L.* 3 M gives **תְּהוֹמוֹת**, apparently as a climax (note **אָף**), but too tautologically. For **מִים**, Hab. iii. 10 reads **הַרִים**; G, however, **עֲמִים** (*laol*). Gr. adopts **הַרִים**, but **מִים** and **הַרִים** are too unlike, and according to rule we have to look out for some suitable word out of which the three variants **מִים**, **הַרִים**, and **עֲמִים** may have arisen. From Hab. iii. 7 it is plain (see *Enc. Bib.*, 'Cushan') that the people interested in theophany are (besides the Jews) the N. Arabians, and, as Perles has seen, there is a confusion in the M of that passage between **רָאָה** and **יָרָא**. Thus we have a double clue to the reading and interpretation of *lxxvii.* 17a. We should probably read **יִרְחַמְאֵלִים יִרְאֹה**. On **יְחִילוֹ**, cp. Kon., § 154.

3. M **תְּהוֹמוֹת**. On the analogy of Hab. iii. 7b we expect an ethnic Remembering that **חַמַּת** has sometimes (*c.g.* *lxxvi.* 11) been miswritten for **מַעֲכָת**, it is reasonable to restore **מַעֲכָתִים**. Thus the description which once appeared so dead begins to burst into life.

4. M **זָרַם מִים עֶבֶר**. Hab. iii. 10 gives **זָרַם מִים עֶבֶר** (G *σκαρπίζων ὑδρα πορείας*). Both in Hab and in Ps. Wellh. and Now. adopt M Hab's text in the main, but read **זָרְמוּ**; Du. retains the Poel. Note, however, that **זֶרְמַתִּים** in *xc.* 5 is corrupt, and that Pasek after **מִים** in Ps warns us of uncertainty in the text. The fem. plur. **עֲבוֹת** occurs again in 2 S *xviii.* 4, but the context needs much correction. Apparent fem. nouns often conceal verbal forms in *ר*. Unless we seek a possible emendation from Judg. v. 4, we should read (in harmony with *ll.* 1-3) **מַצְרִים מִצְרִים יִרְחַמְאֵלִים נִבְעָתוּ**. **מַצְרִים** = **זָרַם** = **זָרַם**; for **מִים**, as a mutilation of **יִרְחַ**, cp. 'Abel-maim' = Abel-meholah in Judith iv. 7, vii. 3 = Abel-jerahmeel — 6. For **חֲצִצְיָה** read **חֲצִיָּה** (Hab. iii. 11).

7 f. M **בִּנְלִנָּל**. 'Thy thunder sounded in the whirlwind' (Ges., Hitz., Ol., Del., Kau., &c.); or 'with rolling' (Now., Du). 'All the ancients (G 'A Σ Θ J S T) explain 'נ as 'wheel,' *i.e.* the wheel (Σ wheels) of the divine chariot (cp. Ezek. x. 2, 13; Ps. xviii. 11, Hab. iii. 8?). Hence Ba, 'The thunder of thy wheel sounded.' Houb., Kenn., Gr., **כְּנִלְנָל**, 'like a wheel (or, wheels).' But (1) there is a warning Pasek close by; (2) the obscurity of the phrase is much against it; and (3) the || line leads us to expect a mention of the place where the thunder was heard, or whence the awful sound proceeded. In the latter case Kimh's explanation 'heaven' (*sphæra*) would not be unpalatable. In the former, **נִלְנָל** in the narrative books being so often the representative of **יִרְחַמְאֵל**, we should read **בִּירְחַמְאֵל**. Most probably this is right. This, however, involves an easy emendation (by transposition of letters) in *L.* 8.—M **תִּבְל**. In spite of the quotation in *xcvii.* 4, we should probably read **בְּתַל**, or **בְּתוֹאֵל**, or **בִּיתְאֵל**. The southern Bethel is meant, unless indeed **בִּיתְאֵל** in 1 S. xxx. 27 should be **תוֹבֵל** (against which would be the fact, if correctly assumed, that Jeroboam's 'golden calf' was placed

at a place in the Negeb called Bethel. But certainly, if מִשַׁךְ in Gen. x. 2, Ezek. xxvii. 13 (?), xxxij. 26, xxxviii. 2 f., xxxix. 1, should be read כִּשְׁם, it would seem probable that the accompanying תַּבַּל should be read בַּתַּל (or בַּתּוֹאֵל, or בֵּיתֵאֵל). Cp. *Enc. Bib.*, 'Tubal,'—8. Read בִּרְקִידָה with G (see Swete) and xcvi. 4.

10. M בָּיִם דִּרְכָּה. Insufficient. Hence W. H. Ward inserts אֱלֹהִים, Bi. and Du. יְהוָה. This, however, is only a makeshift. On the analogy of נִלְגַל (see on l. 7) and חֲדָרָה (Zech. ix. 1; see note in *Crit. Bib.*) from יִרְחַמָּאֵל, and remembering Ex. xv. 5b, we may probably read בָּיִם יִרְדּוּ יִרְדּוּ יִרְדּוּ fell out as a supposed dittogram (רו = ח). Clearness and symmetry are now restored. Hab. iii. 15 is also probably corrupt (see *Crit. Bib.*).

11. M יִשְׁבִּילִיד (Kt), שְׁבִילָה (Kr.). שְׁבִיל is not found; שְׁבּוּלִי (so Kt.; Kr. 'שביל' occurs in Jer. xviii. 15. On the analogy of יִשְׁפִּיל for יִשְׁמַעֲלָה in lxxv. 8 read יִשְׁמַעֲלָהִים.

12. M וְעֵקֶבֹתֶיהָ. The traces of an ordinary traveller are visible; not so those of Yahwè. But what poet would make such needless statement? Read וּמִקְמוֹתֶיהָ (cp. Nah. iii. 17).

PSALM LXXVIII.

TRIMETERS A poetical Midrash, or popular exposition of the history of Israel, from the events preceding the Exodus to the building of the temple. The object of it is not so much to stimulate the people to grateful praise for past mercies (cp. Ps. lxxvii.) as to warn them against the ingratitude of their ancestors which had necessitated such severe judgments. Specially strong censure is given to the northern Israelites, whose 'high places' and images so greatly displeased Yahwè that he allowed his temple at Shiloh to be destroyed and the ark to be carried into captivity. It is true, Yahwè interposed at last, and put down his enemies the Jerahmeelites (v. 66), but he would not again dwell among the fickle Ephraimites. He placed his permanent sanctuary in Judah, and chose David, a man of Judah, to be the shepherd or ruler of his people.

The text is not without serious corruptions, which have been too superficially treated, and even not always observed. Another unfortunate characteristic of the psalm is the weakness of its chronology. Two series of wonderful works of Yahwè are described—the first relating to the journeyings of Israel in the wilderness, the second to the plagues of Egypt, or rather Miṣrām, the overthrow of Israel's enemies in the sea, the successes of the Jerahmeelites (including the destruction of the temple of Shiloh) and their subsequent humiliation, the choice of the tribe of Judah, and the building of the temple. Last of all, out of due chronological order, comes the selection of David to be king. Saul is either passed over, or mentioned only as one divinely rejected, while David is treated with high respect in harmony with the idealistic tendencies of later writers.

It will be noticed that the account of the plagues of Egypt (Miṣrām) in vv. 44-51 agrees with that given by the Yahwist, and that there is no trustworthy evidence (see on v. 28) that the poet, in writing this psalm, was influenced by the Priestly Writer. This is remarkable in a poet whom on other grounds we must regard as post-exilic. It may be conjectured, however, that we no longer possess Ps. lxxviii. in its original form. That it has been amplified by additions is plain, partly from considerations drawn from the structure of the poem, partly from

the necessities of exegesis; that omissions have been made in it appears from *vv.* 17, where the Israelites are said to have 'sinned yet more' before any special sins have been mentioned. The probability is that there was once in existence a very long poetical Midrash on Israelitish history, selections from which constitute the first half of our psalm (*vv.* 1-39). After this selection had been in use for some time, the same writer, or rather compiler, or another member of the same school, supplemented it by a fresh selection, introduced by three opening verses, which also serve as a bridge between the two parts of the psalm. It has been rightly observed by Rothstein that in the second part of the psalm the second line of the couplet is not always on quite the same metrical model as the first. We cannot, however, lay any stress upon this. Occasional deviations from the strict metrical scheme can be found in part 1 (see *e.g.* *vv.* 31, 33). Long words, as Rothstein hesitatingly admits, appear to be susceptible of two strong tones. Rothstein's own view, that the original poem was a shorter work of pre-exilic origin, is defended with great subtlety, but has no striking argument in its favour except that drawn from the dependence of the psalmist upon J for his account of the plagues of Egypt. Duhm's theory, however, goes too far in the opposite direction. He thinks that the psalmist's real object is to attack the 'heresy' of the Samaritans, which already existed *in nuce* under Moses. This is not only in itself very far-fetched, but opposed to the practically certain fact that the psalmist had the narrative books before him in a more correct form than that afterwards current, *i.e.* he refers (in part 2) to Cush of Jerahmeel as the source of Israel's idolatry (*l.* 112), and to the people of Miššur and Jerahmeel (*l.* 129) as the worst enemies of the early Israelites and the captors of the ark—not, as later writers would have said, the Philistines. On this ground, we must place Ps. lxxviii.—or, at any rate, the poem on which it is based—in the Persian and not in the Greek period.

On this psalm see J. W. Rothstein, 'Psalm lxxviii. als Zeuge für die jäh-wistische Gestalt der Exodus-tradition und seine Abfassungszeit,' in the *Zt. f. wissenschaftl. Theologie*, 1900, pp. 532 ff.

Deposited. Of Asaph.

I

- | | | |
|----|--|---------|
| 1 | Hearken, O my folk ! to my lore,
Bend your ear to the words of my mouth ;
I will open my mouth with right things,
I will pour out true things with the lyre, ¹
Yahwè's deeds of renown, and his strength,
And his wonders which he has wrought, ² | 2
4b |
| | That the next generation may know it,
[And] the children to be born [unto us], ³
And may put their confidence in Yahwè, | 6
7 |
| 10 | And not forget God's exploits, ⁴
And not sin (?) like their forefathers,
[Like] that froward, rebellious race,— | 8 |

¹ That which we have heard and known, | and our forefathers have related to us, | we will not keep secret from our children, | to the next generation we will relate them (*vv.* 3, 4a).

² His righteous deeds in Jacob, | and his judicial acts in Israel, | which he commanded our forefathers | to make known to their children (*v.* 5).

³ That they may arise and relate it to their children.

⁴ But keep his commandments.

	A race inconstant in heart, And fickle in spirit toward God, ¹ Who kept not the covenant of Yahwè, And refused to walk in his law, And forgot [all] his exploits, And the wonders that he had showed them.		
	• Before their fathers he had done wonders,		10
20	In the land of Mişrim—the country of Zoan ; He cleft the sea, and made them pass through, And piled up waters like a harvest-heap ; He guided them with a cloud by day, • And all the night through with a light of fire.		11
	• He cleft the rock in the wilderness, And made the desert overflow with an ocean ; He brought forth streams from the crag, And made waters run down like rivers. But they sinned yet more against him, Provoking the most High in the desert.		12
30	In their heart they put God to the proof, Requiring food for their craving ; And spoke against Yahwè, ² ' Is God able To furnish a table in the wilderness ? ³ Can he indeed supply bread, Or provide flesh for his people ? '		13
	Therefore : : : *		14
	• Yahwè heard it, and became furious ; A fire was kindled against Jacob, Also anger rose against Israel ; Because they believed not in Yahwè, And trusted not in his succour.		15
40	And he commanded the clouds above, And opened the doors of heaven : He rained manna ⁴ for food, And gave them corn of heaven. Bread for his hunger each one ate, He sent them provision in abundance.		16
			17
			18
			19
			20b
			21
			22
			23
			24
			25

¹ The sons of Ephraim. They were overthrown like Cusham-jerahmeel (*v.* 9).

² They said.

³ He smote the rock, so that waters gushed out, | and torrents overflowed
(*v.* 20a).

⁴ Upon them.

- He caused the east wind to blow in the heaven, 26
 50 And by his power he led on the south wind ;
 He rained flesh¹ like dust, 27
 Winged fowl like the ocean's sand ;²
 They ate, and were well filled, 29
 That which they craved he brought unto them.³

 For all this they sinned yet more, 32
 And believed not in his wondrous works.
 So he brought their days to an end in vanity, 33
 And their years by sudden calamity ;
 When he slew them, they would seek him, 34
 60 They would turn, and become zealous for God ;

 They remembered that Yahwè was their help, 35
 And the Most High God their redeemer ;
 They enticed him with their mouth, 36
 But they lied to him with their tongue,
 Their heart was not constant towards him, 37
 Nor were they faithful to his covenant.

 But as for him, when his compassion [is moved], 38
 He cancels guilt and destroys not ;
 Ofttimes he takes back his anger,
 70 And arouses not all his wrath ;
 So he bethought him that they were but flesh, 39
 A wind that passes, and comes not again.

PART II.

- How oft did they provoke him in the wilderness, 40
 And cause pain to him in the desert !
 Time after time they vexed God, 41
 And stirred the Holy One of Israel.
 They remembered not his hand, 42
 The day when he set them free from Miçsur ;

¹ Upon them.² He made it fall within their camp, | round about their tents (v. 28).

Not yet had they turned from their craving,
 Their food was still in their mouths,
 When the anger of Yahwè rose against them,
 And made a slaughter among their strongest,
 And cut off the noblest of Israel (v. 30, 31).

- How he set forth his signs in Mişrim, 43
 80 His prodigies in the country of Zoan ;
 He turned their streams into blood, 44
 And their rivers, so that they could not drink ;
 He sent among them dog-flies which devoured them, 45
 And frogs which destroyed them.
- He gave their produce to the caterpillar, 46
 The fruit of their toil to the locust ;
 He wasted their vines with hail, 47
 And their fig-trees with hot coals ;
 He gave their cattle over to the murrain, 48
 90 Their flocks to burning sickness.
- He sent them against them * * * 49a
 * * *
 He gave charge to a destroying angel 49b, 50
 To lay low the sons that they delighted in ;
 He kept not back their soul from death, 51
 But gave their life over to pestilence :
- He smote every firstborn in Mişrim, 52
 The firstlings of strength in Jerahmeel,
 But he led on his own people like sheep, 53
 100 He guided them like a flock through the desert ;
 He led them safely, so that they were fearless, 53
 But the sea covered their enemies.
- He brought them to his holy territory, 54
 To the mountain that his right hand had acquired ;
 He drove out nations before them, 55
 And allotted their domain as an inheritance ;
 And caused to dwell in the palaces of Ham,
 The tribes of Israel [his people].
- But they provoked Yahwè the Most High, 56
 110 His precepts they observed not ;
 They swerved and became traitors like their fathers, 57
 They were overthrown like Cusham-jerahmeel ;
 They vexed him with their high places, 58
 And made him jealous with their images.
- When Yahwè heard, he was enraged, 59
 And altogether rejected Israel,

	So that he cast off the habitation of Shiloh,	60
	The temple where he had dwelt in Ephraim,	
	And gave up his strength to captivity,	61
120	His glory to the power of the foe.	
	He abandoned his people to the sword,	62
	And was enraged against his inheritance.	
	Fire devoured their young men,	63
	And their virgins made no wailing ;	
	Their priests fell by the sword,	64
	And their widows wept not.	
	Then Yahwè awaked as one that had slept,	65
	As a warrior who rouses himself from slumber ;	
	He smote Misur [and] Jerahmeel,	66
130	He put upon them an enduring disgrace,	
	But he rejected the temple of Joseph,	67
	He chose not the tribe of Ephraim.	
	He chose the tribe of Judah,	68
	The mountain of Zion which he loved ;	
	He built his sanctuary like Hermon,	69
	Like the earth which he has founded for ever ;	
	[He rejected Saul as king,]	70
	And chose David his servant.	
	He took him away from Ishmael,	
140	From those of Jerahmeel he brought him,	71
	To tend Jacob his people,	
	And Israel his inheritance ;	
	So he tended them with an honest heart	72
	And with guileless hand he led them.	

The exegetical difficulties of this psalm are removed in our translation. Perhaps we may refer on the Exodus to the *Enc. Bib.*, 'Exodus' and 'Moses,' and on the site of Shiloh to the *Enc. Bib.*, 'Shiloh,' 2.

Critical Notes. 3, 4. מ *חידות*; but what are the 'riddles'? Mt. xiii. 35 gives *κεκρυμμένα* (*apò katabolḗs*), i.e. נִכְחָדוֹת. This reading seems implied in the *לֹא נִכְחַד* of the first gloss; but is unsuitable. It suggests, however, that an initial נ has fallen out. We might possibly read נִנְדוֹת, comparing Prov. viii. 6; but since for נִנְדִים we should read, in Prov., נִכְחִים (Gr., Toy), it is plain that the psalmist wrote נִכְחֹת. This correction involves another. בְּמִשֵּׁל, though possible, is

not very probable. Prov. viii. 6, 9 suggests the true reading **בְּמִישָׁרִים**. For **מְנִיקָדָם** read **בְּכָנֹר** (בִּכְנֹר ix. 5).

Glosses in vv. 4-7. Observe the Pasesk after the second word in *vv.* 4, 5, 6 respectively; also the imperfection of the metre and the prolixity of the style. G implies **לֹא נִכְחַד מִבְּנֵינוּ**. Rather read **לֹא נִכְחַד מִבְּנֵינוּ** (for **מספרים**) **נִסְפָּרָם** (S and Gr. **נִסְפָּר**). In *v.* 5 the Pasesk follows **עֲדוֹת** as in the corrupt passage lxxxi. 6. Surely neither **עֲדוֹת** nor **תוֹרָה** can be right. We expect phrases suitable in a gloss on *v.* 4b. Read certainly **בִּישְׂרָאֵל וּמִשְׁפָּטָיו בִּיעָקֵב וּצְדָקוֹתָיו**. Dislocation and corruption. Cp. ciii. 6. **יִנְצְרוּ**; see on lvi. 8.

7 ff. Read **וַיִּדְעוּ** (metre) and **וּבְנִים** (ו absorbed). Insert **לָנוּ** (metre). Read **בִּיהוָה** (Bi.).

13 f. **יִהְיוּ**, though weak, *may* be right, but Pasesk suggests a doubt. Comp. cvi. 6, and read **יִחְמְאוּ** (?). Read **כְּדֹר**.

Verse 9 inserted. As it stands it is a riddle. What is the 'day of battle'? Where is the parallelism? Why are the 'sons of Ephraim' singled out? The text cannot be right. It is an editor's attempt to make sense out of a corrupt form of *v.* 57b (see note), inserted in the mg., with the prefix **בְּנֵי אֶפְרַיִם** as a note on **כְּאֲבוֹתָם** in *v.* 8. The passage should run **ב' א' נִהְפְּכוּ כְּכֶשֶׁם יִרְחַמְאֵל**. Of the last two words **נִהְפְּכוּ** is a corruption; 'נ' comes from **כֶּשֶׁם** (= **כֶּשֶׁם**), 'ר' from **יִרְחַמְאֵל**, **קֶשֶׁת** from **כֶּשֶׁם**. **בְּיוֹם קָרֵב** also represents 'יר' **כְּכ' יר**. Cp. *Crit. Bib.* on Zech. iv. 3b. Duhm's correction is too superficial.

15, 17. Read **יְהוָה**; insert **כָּל** (metre), mistaken for a dittogram

20. Point **מִצָּרִים**. So **מִצָּר**, *l.* 78; **מִצָּרִים**, *ll.* 79, 97; cp. on *l.* 129.—For **צָעֵן** we might read **צָעֵר**. But **צָעֵן** *may* = **יִשְׁמְעָאֵל** (*l.* 139 f.).

26. M **וַיִּשְׁקֶךָ** (*l.* 10). M **רָבָה**; read **עֲרָבָה** (Gr., Du.). The former correction removes Ba.'s objection that the water was not to quench the thirst of the desert.

30, 33. M **לְמָרוֹת**, a possible form; cp. Isa. iii. 8 (Konig, ii. 1, § 112, 1). Olsh. suggests **לְמָרוֹת**. But **מָרָה** is not the most natural verb. Read **לְמָרָר**. G *παρεπικραναν* (so S).—Read **יְהוָה** (also in *l.* 41), and omit **אֶמְרוּ**.

Verse 20a inserted. An unmetrical and unchronological amplification. The striking of the rock came afterwards.

37. Pasesk favours the view that words have dropped out (cp. Num. xi. 1).

47. M **לֶחֶם אֲבִירִים**. Too singular a phrase for this psalmist to have coined. The 'true Jewish realism' of the view that the angels

lived on manna is also very suspicious in a psalm. The parallel line suggests **לֶחֶם רַעְבוֹנוֹ**; cp. Gen. xlii. 19.

49. M **יִסַּע**. Rather perhaps **וַיֵּשֶׁב** and **ב** and **ע** confounded.

Verses 30, 31 inserted. The mention of a judgment (cp. Num. xi. 33) is out of place. For **וְזֵר** read **סָרַר**, and for **אלהים** read **יהוה**. For **הַקְּרִיעַ** read **הַקְּרִית** (Gr.); || **וַיִּהְרַג**.

61. M **צוֹרִים**. G *βουθός αὐτῶν*, i.e. here at least **עוֹרִים**. (In xciv. 22 **צוֹר** is much more suitable than it would be here; *βουθός* of course is vague.) **עוֹר** and **צוֹר** are both titles of God; for **עוֹר** see cxv. 9, cxlvi. 5, cxviii. 7 (corr. text), also Dt. xxxiii. 29. See on xxxiii. 20, and cp. Geiger, *Jüd. Zt.*, '72, p. 88.

67. M **וְהוּא רַחוּם**. Not enough for a line; observe Pasek. Read **וְהוּא נִכְמְרוּ רַחֲמוֹ**; Hos. xi. 8 (reading **נִרְחַמִּי**). Of two similar groups of letters one fell out.

73. M **יִמְרְדוּהוּ**. Read **יִמְרְרוּהוּ** (Gen. xlix. 23); note parallelism. Cp. on *ll.* 30, 115, and cvi. 33.

75 f. **וַיִּנְסוּ**. Less suitable than **וַיִּכְעִסוּ** (so *l.* 115).—M **הִתְוּ**, 'caused to repent' (Aram. **תְּהָא**)? The true reading must be **הִסִּיתוּ** (1 K. xxi. 25); cp. G S.—78. M **מִנִּי־צָר**. Read **מִצָּר** (xliv. 11).—79. Point **מִצָּרִים**.

87 f. M **יִהְרַג**. It is rash to retain this word. Nowhere is **הָרַג** used with reference to plants; *interficie messes* (Virg., *Georg.*, iv. 330) is not Hebraic. Houb. noticed the corruption, but could not heal it. Read **יִהָרַב**.—M **הַנֶּמֶל**, 'an unknown word' (Duhm). Mich., Ges. (*Thes.* 499a), and Kon. (ii. 402) suspect a connection with **נֶמְלָה** = **זָמַל**, 'mouse'. But there is no sure instance of **ח** as a formative prefix. Tg.'s **חַרְזוּבָא** suggests **חַנְבִּים**. The right word, however, is **נִחָלִים** (*Expl. T.*, July, 1899).

89 f. M **לִבְרָר**. The strong expression **וַיִּסְגֵּר** (cp. *l.* 102) favours **לִדְבָר**; pestilence is no common mishap, but an unaccountable malign agent. Read **לִדְבָר** (S and some MSS.); so Ew., Dy., Bi.⁽²⁾, Gr., Du.—M **לְרִשְׁפִּים**, rendered 'to the flames,' i.e. lightnings. But **רִשָּׁף** by itself does not mean 'lightning' (see on lxxvi. 4); **רִשְׁפֵי אֵל** would be required (see Budde on Ct. viii. 6). If **לִבְרָר** were right, the parallel should be **לְרִצְפִּים** 'to glowing stones' (1 K. xix. 6; Is. vi. 6). **לִדְבָר** requires **לְרִשְׁפָּה**; cp. Hab. iii. 5. Thus we gain a reference to Ex. ix. 3 (**דְּבָרָה**). Cp. 'Hail,' *Enc. Bib.*

91 ff. Note Pasek after **בָּם**. The following words in M seem to be an editorial substitute for the true reading.—M **וַיִּצְרָה**. Sense and metre

require a verb; read **וַיִּצֹ** (Gr.).—M **מִשְׁלַחַת מִלְאֲכֵי רָעִים**; cp. Kon. *Synt.* § 267e, 244b. A combination of improbabilities. Read **לְמַלְאָךְ מִשְׁחִית רָעִים**. **רָעִים** represents **יִרְחַמְמָאֵל** (cp. on I S. ii. 23), a marginal gloss on **חָם** (v. 55b).

98. M **אֲוִינִים**. G **τῶν πούτων αὐτῶν**. Read **אֲוִנָם** (Gr.).—For **חָם** **בִּירְחַמָּאֵל** read **בִּירְחַמָּאֵל**.

106. The Pasek in v. 55 is placed a little too early. **נַחֲלָה בַחֲבֵל** is untranslatable. Duhm reads **נַחֲלָתָם**, transferring **חָם** from **וַיִּפִּילֵם**, but **נַחֲלָה** in such a context must refer to the Israelites. Read **וַיִּפִּילֵם בְּנַחֲלָה**; cp. Num. xxxiv. 2.

107 f. For **בִּירְחַמָּאֵל** read **חָם בְּהִיכְלֵי חָם** (**חָם**, a popular form 'of **יִרְחַמָּאֵל**), and insert **עָמּוֹ** (metre), which may indeed underlie the superfluous **וַיִּמְרוּ** in v. 56. Perhaps **עָמּוֹ** was inserted by a corrector, and afterwards misplaced and corrupted into **וַיִּמְרוּ**.

109. On **וַיִּמְרוּ** see above. M's **וַיִּנְסוּ** is a corruption of **וַיִּבְעִיִּסוּ** (l. 81).

112. M **בְּקִשְׁתִּי רִמְיָה**, 'like a bow which does not respond to the archer's aim'? The same phrase occurs in Hos. vii. 16, where the text is suspicious. In Ps. cxx. 2 f. **לִשְׁוֹן רִמְיָה** is certainly a combination of **יִשְׁמַעְאֵל** with **ר**. The doubtful word **רִמְיָה** now becomes clear; it can only be **יִרְחַמָּאֵל**. Cp. the proper name **רִמְיָה**, Ezr. x. 25, which, close to **מַלְכִּיָּה**, must needs be another of the current distortions of **יִרְחַמָּאֵל**. Cp. on v. 9.

118 M **אֶהְיֶה שֹׁכֵן בְּאָדָם**. The versions only differ as to the verb. M **Σ** betray a religious scruple (cp. Geiger, *Urschrift*, 321); G **Θ** imply **שֹׁכֵן**. This is plausible, but produces a mere gloss on **כִּשְׁכֹּן שְׁלֹו**, and a very poor one, for it repeats **שֹׁכֵן**, and gives the vague **אָדָם** for **שְׁלֹו** (perhaps **שְׁלֹו** was intended). The psalmist is so careful about parallelism that we are bound to suppose a great accident to the text—not greater, however, than has occurred often elsewhere. Read **הִיכַל אֶפְרַיִם**; transposition and confusion of letters; **כ** in **הִיכַל** lost. Loeb's **בְּאָרֶץ** for **בְּאָדָם** is impossible; independently, I had at first thought of **בְּאֶדְמָה**. Gr. has already suggested **בְּאֶפְרַיִם**, but **ב** evidently represents **פ**, and we need a parallel to **שְׁלֹו**.

124, 126. M **הוֹלִלָהּ**. **ἡ ὑμῶν ἑθνησαν, Σ Θ Ε ἐπ' ἡν ἑθνησαν**, as if **הוֹלִלָהּ**, with reference to the marriage-songs. Cp. Talm. **הוֹלִלָהּ** 'a wedding.' So Wellh. 'undoubtedly.' More naturally (cp. Gr.) G has **ἐπ' ἑθνησαν**; J (*nemo*) **luxit**; i.e. **הוֹלִילָהּ**.—M **תִּבְכְּיָנָה**, rightly; so **Σ T**. But G J S **הִתְבְּכְּיָנָה**. So Duhm, who asks why the widows and the virgins should not have wept. Because under the oppressive sense of Yahwè's anger

all religious ceremonies would be suspended (Jer. xvi. 4-9, Job xxvii. 15?).

128. M מִתְרוֹנֵן מִיַּיִן. G κραταιαλῆως ἐξ οἴνου; J *post crapulam vini*. Tg דַּמְתַּפְקַח, suggesting מִתְעוֹרֵר (Gr.). But the corruption is not fully accounted for. To heal it, we must dig deeper. Read certainly נִעוֹר מִתְנוּמָה, improving the parallelism and getting rid of the unseemly figure of intoxication. נִעוֹר of Yahwè, as Zech. ii. 17. Perles ingeniously but vainly defends M (*Anal.* 79).

129. M וַיֵּד צָרֵי אָחֹר. This involves a slightly veiled coarseness, which, experience warns us, is due to corruption of the text. Even Ba, who considers אָחֹר (G εἰς τὰ ὀπίσω) to refer to the עֲפָלִים of I S. v, supposes inconsistently that the victories of Saul and David must (somehow) be intended. Read וַיֵּד מִצוֹר וִירַחְמָאֵל.

135 M כְּמִוֵּרָמִים; G ὡς μονοκεράτων (so J). Street בְּמִרוֹמִים (Job xvi. 19, xxv. 2, cp. xxxi. 2); Hitz, כְּמִרוֹמִים; Bick. כְּמִרוֹם. None of these readings are satisfactory. In xxxvi. 7a the divine righteousness is probably compared to Mt. Jerahmeel (|| 'the great deep'). Probably here too either יִרְחָמָאֵל, or some popular distortion of that name, such as חֲרָמוֹן, should be read.

139 f. מִיִּרְחָמָאֵלִים and מֵאֲחֶר עֲלוֹת both represent מִיִּרְחָמָאֵלִים, like צִיָּן, probably comes from יִשְׁמְעָאֵל, so too perhaps even in I S. xvi. 11, 19, xvii. 34, and Gen. xxxvii. 2. Cp. on צֵעַן, l. 20.

144. M וּבִתְבוֹנוֹת cannot go with כִּפְיוֹ. From Gen. xx. 5 we see that וּבִנְקִיּוֹן must have been the original reading. ק and ת, נ and ב have been confounded; transposition of the letters accounts for nearly all the rest. The final ת was added under the impression that the corrupt form before the scribe (which must have ended with י) was a fem. plural form, and that the mark of abbreviation had fallen out. Montfaucon represented Σ as giving κατὰ τὴν καθαρίστητα τῶν χ. αὐτοῦ, but Field questions the accuracy of this.

PSALM LXXIX.

TRIMETERS, but the appendices are in tetrameters. It is a psalm of complaint on the defilement of the temple, the destruction of Jerusalem, and the slaughter of many of the pious around the capital, after which comes a prayer for vengeance. We are somewhat reminded of Ps. lxxiv. (cp. v. 5 with lxxiv. 1, 10), but quite as much of Ps. xlii-xliii. (cp. v. 10 with xlii. 4, &c.), and one interpolator has introduced (as v. 4) a passage from Ps. xlii. (s. 13; cp. lxxix. 7), while another (vs. 6 f.) has copied Jer. x. 25. All these passages relate to the same period, though not to the same part of the period, viz. that of the N. Arabian oppression of Judah. Certainly Ps. lxxiv.⁽¹⁾ and lxxix. are not in all points parallel. In the former the temple is destroyed; in the latter, it is only 'defiled.' In Ps. lxxiv., moreover, nothing is said of the bloodshed round about Jerusalem. In the

original form of Ps. lxxix. the word used for the enemies of Judah may have been, not [הַגִּימִים], but יִרְחֻמְאֵלִים, or the like. The later editors of the psalms sought to efface historical colouring which no longer conduced to edification. In 7. 7 it may be possible to restore the ethnic name. For a probable view of the real or supposed historical occasion of the psalm, see on Ps. lxxx.

Marked : of Asaph.

O Yahwè ! the heathen have entered thine inheritance,
They have defiled thy holy temple,
They have made Jerusalem heaps +of stones+.

They have given the dead bodies of thy servants 2
As food to the birds of the heaven,
The flesh of thy loyal ones to the wild beasts ;

[The Edomites] have shed their blood 3
Like water round about Jerusalem,
And there is none to bury [their corpses].¹

10 How long, O Yahwè ! [wilt thou hide thyself] ? 5
Wilt thou be angry at thy loyal ones ?
Will thy jealousy burn like fire ?²

Remember not the guilty acts of our princes ! 8
Let thy compassions quickly come to meet us,
For we have come down very low [we have come down].

Help us, O God who art our succour, 9
Because of the honour of thy name,
And cancel thou our sins !

Rescue us because of thy name ;
20 Why should the heathen say, 10
Where is [Yahwè] their God ?

Mayest thou avenge on the heathen in our sight
The blood of thy servants that is shed !

¹ We are become a +mark for+ insult to our neighbours,
For derision and mockery to those round about us (v. 4).

² Pour out thy wrath upon the nations that know thee not, | and on the kingdoms that call not on thy name : | for they have devoured Jacob, | and made his dwelling desolate (vv. 6, 7).

Appendix I.

Let the sighing of the prisoner come before thee, 11
 Thy might being great, loose those that dwell in gloom ;
 And pay our neighbours back sevenfold into their lap 12
 The insults which they have put upon thee, O Yahwè !

Appendix II.

And we, thy people, the flock that thou tendest, 13
 Will give thee thanks [O Yahwè] for ever,
 Will tell out to all generations thy deeds of renown.

1-3. The writer of 1 Macc. vii 16 f. found in *vs.* 2 f. (how read ?) an anticipation of the massacre of sixty leading Asidæans (חסידים) by Alcimus (see *Enc. Bib.*, 'Alcimus'). The quotation is introduced by *וְהַנְּבִיא*; the Syriac inserts 'the prophet,' perhaps assuming, like Theodore of Mopsuestia, that the psalm refers to Maccabæan times, but that the psalmist spoke prophetically in the character of the Jews of the early Maccabæan age. It has been asked whether or no (following the Greek text) the writer of 2 Macc. quotes the passage as a Scripture. Of course, he found Ps. cxxxiv. in the Psalter, but what has this to do with its date? It is also true that the same historian indirectly applies *vs.* 1 and 3 to the earlier cruelties of the Syrian Greeks in the time of Mattathias (*OP*,

93, 104). The application* was rendered possible by the effacing of the references to Jerahmeelite* and Edomites (see introd.). Elegies like this always can be applied to parallel circumstances. Cp. the lamentation of the priests of Uruk (Erech) over the desolation of their city and temple about 2285 B.C. (Maspero, *Struggle of the Nations*, 37; Pinches, *Bab. and Or Record*, Dec., 1886, pp. 22 f.).

4-6. Cp. Dt. xxxviii. 26, Jer. vii. 33, lvi. 4, xxxiv. 20.

10-12. Cp. lxxiv. 1, 10; also xiii. 2, lxxv. 5, lxxix. 47.-16 Cp. Neh. ix. 34.

20 f. Cp. xli. 4, &c, cv. 2, Joel ii. 17—Appendix I. Cp. cii. 21. —Appendix 2. Cp. lxxiv. 1 (flock).

Critical Notes. Verse 4 comes from xlv. 13; verses 6, 7, from Jer. x. 25 (see introd.).

7. Metre requires an insertion, such as אֲדָמִים, which may easily have fallen out before or after דָּמָם.—9. Similarly here we may insert פְּגִרֵיהֶם. If written פָּגַר, this may have dropped out after קָבַר.

10. Insert תִּפְתָּר (lxxxix. 47).—13, 15. In l. 13 omit לָנוּ (so Du.), and in l. 15 insert a second לָנוּ. הִלָּנוּ seems to be a misplaced fragment of דָּלָנוּ. רָאשֵׁנִים is inappropriate here; Israel had sins of its own to get forgiven (71. 9). Read שְׂרִינֵנוּ (71. 9).

19. והצילינו is misplaced in M; metre gains by transposition (so Du.).

21. Insert יהוה, which fell out after אֱלֹהֵי, but was (perhaps) restored from marg. after אֱלֹהֵי, but became corrupted into the very improbable יוֹדֵעַ.

22. Duhm reads נָקַם (for M's נִקְמַת) on account of the masc. verb יָדַע. But there is a better solution of the problems. יָדַע comes from יָדָה, which belongs to *l.* 21 (see note), and נִקְמַת is probably a corruption of תִּקְוָה; נָקַם with ב, as Judg. xv. 7, &c.

App. 1, *l.* 2. For הָתַר read הִתַּר (cxlvi. 7*b*), with S T, Ba., Kau., We., Herz, and for בְּנֵי תְמוּתָה read שְׂכְנֵי צִלְמוֹת תְּמוּתָה. שְׂכְנֵי is suspicious. See cvii. 10, and cp. on cii. 21.

PSALM LXXX.

TRIMETERS. • A beautiful specimen of parallelism. The psalmist appeals for divine help against the N. Arabian oppressors (*ll.* 4, 27 f., 35 f.), who have as it were rent asunder and burned the flourishing vine, or (*l.* 32) oak, of Israel. Ps. lxxx. is parallel to Pss. xlii., xliv.⁽²⁾, lxxxix.⁽²⁾, and to Isa. lvi. 7—lxiv. 11 (see on *vv.* 6, 7, 13, 15). The arguments as to date, drawn from certain readings of M, naturally fall to the ground if these are incorrect. The psalm was neither written during Pharaoh-necoh's occupation of Judah (Gratz), nor in the early Maccabæan period by a Jewish-minded Samaritan (Hitz., *Gesch.*, 387). Nor is it a tenable view that *vv.* 2-4 are derived from a pre-exilic psalm used by northern Israelites in the temple of Bethel (Peters, *JBL*, 1893, p. 59). It is also needless, on our view of the text, to put *vv.* 13 f. after *vv.* 15 f. (so Bickell), or *v.* 17 after *v.* 14 (so Schroder and Hupfeld). It is possible that there were changes in the attitude of the leading N. Arabian power towards the Jews—that the king mis-called Evil-merodach really permitted a number of captives to return, and, in conjunction with those Jews who had never been carried into exile, to rebuild the temple, and constitute something like a Jewish state, and further that fresh political difficulties supervened, followed by fresh calamities, which are described in Pss. xliv.⁽²⁾, lxxiv., lxxix., lxxx., lxxxiii. If we could make this reasonably certain, it would be the easiest explanation of the language of these psalms. But it is barely possible that the psalmist throws himself back by imagination into the time when, as we know for certain, Jerusalem was destroyed, and its inhabitants slain or carried captive, so that all that is real (*i.e.* not imagined) in the psalms would be the strong passion of resentment against the N. Arabians, which was still kept alive by continued acts of N. Arabian oppression (cp. on Pss. xlii.—xliii.).

Deposited. Of the Ishmaelites. Of 'Arab-ethan. Of Asaph. 1

- | | | |
|----|--|---|
| 1 | O Shepherd of Israel ! cause +thy face+ to shine, | 2 |
| | Let thy splendour shine forth from Zion, | |
| | O Cherubim-enthroned One ! do thou punish | |
| | The sons of Jerahmeel and Mišsur. | 3 |
| | Stir up thy heroic might, | |
| | And come to succour us ! | |
| | O Yahwè [Sebaoth], refresh us ! | 4 |
| | Cause thy face to shine, and we shall be succoured ! | |
| | O Yahwè Sebaoth ! how long | 5 |
| 10 | Wilt thou reject the prayer of thy servants ? | |

- Thou feedest us with wormwood for bread, 6
 And givest us tears of gall to drink :
 Thou makest us a scoff for our neighbours, 7
 Our enemies jeer at us,
 O Yahwè Sebaoth, refresh us ! 8
 Cause thy face to shine, and we shall be succoured !
- A vine didst thou transplant from Mişrim, 9
 Thou didst expel the nations and set it :
 Thou didst clear the ground before it, 10
 20 It took root, and filled the land :
 The mountains were covered with its shadow, 11
 The cedars of God with its branches ;
 It sent forth its tendrils to the sea, 12
 And its shoots to the river.
- Why hast thou broken down its fences, 13
 So that all that go by lay it bare ?
 Jerahmeel tramples it down, 14
 Cush and Asshur break it.
 Look +down+ from heaven, and behold, 15
 30 And take notice of the vine of thy possession,
 And the garden which thy right hand planted, 16
 And the oak which thou madest strong for thyself.
- They have burned it with fire, they have torn it : 17
 At a threat from thy mouth let them perish !
 Let thy hand be against Asshur and Jerahmeel, 18
 Against the sons of Edom and Mişsur !
 [Refresh us,] and we will not swerve from thee ; 19
 Revive us, and we will call upon thy name !
 O Yahwè Sebaoth, refresh us ! 20
 40 Cause thy face to shine, and we shall be succoured !

1. O **Shepherd of Israel.** See xxiii. 1, lxxviii. 52, Gen. xlviii. 15, and cp. Ass. *rēš*, 'shepherd, 'ruler' (properly a participle). רֹעֵה in Gen. xlix. 24 is probably corrupt (see ' Blessings on Asher, Naphthali and Joseph,' *PSBA*, June, 1899).—2. הוֹפֵיץ of Yahwè's appearance in glory, xii. 6 (?), l. 2, xciv. 1, Dt. xxxiii. 2.—3. *Cherubim-enthroned one*, i.e. seated on the (heavenly) throne which is guarded by the cherubim. So xcix. 1, 2 K. xix.

15 (Isa. xxxviii. 16); cp. *Enc. Bib.*, 'Cherub,' § 4.—11–14. See crit. notes.

17 ff. A fine allegorical picture of Israel as a vine; cp. Isa. iii. 14, v. 1–7, Jer. ii. 21, Hos. x. 1. Among the peculiarities of the vine, the psalmist was struck by its capacity for bearing transplantation. The history of Israel, according to him, begins in Egypt (or rather מִצְרַיִם, 'Mişrim,' cp. Hos. xi. 1). Cp. *Enc. Bib.*, 'Vine.'

21–24. Do the ' mountains ' represent

the southern, the 'cedars of God' (cp. the 'cedars in the garden of Elohim,' Ezek. xxxi. 8, and see on Ps. xxxvi. 7) the northern frontier? If so, the 'sea' is the Mediterranean, and the river the Euphrates, *i.e.* the W. and E. boundaries.—25 f. Cp. lxxxix. 41*a*, 42*a*.

27 f. See crit. note. There is no valid reason why an oppressor of the Jews should not have been likened to a wild boar (cp. Adonis and the wild boar). In 4 Esd. xv. 30 the Carmonians are compared to 'wild boars of the forest'; in Eth. Enoch lxxxix. 72, by 'wild boars' the Samaritans appear to be meant. Whether in 2 S. xvii. 8 we are justified in following G, which inserts *καὶ ὡς ὁ δράκων ἐν τῇ*

πεδίῳ, is doubtful; the words may have arisen out of a corrupt various rendering of the preceding figure (see Klost. *ad loc.*). And the text of lxviii. 31 being corrupt (see note), we cannot refer to it in justification of the reading 'the wild boar from the Nile.' Probably, therefore, it is correct to say that the wild boar is nowhere referred to in the canonical O.T. (cp., however, Nestle, *Marginalien*, 18).

29. Cp. Isa. lxi. 15.—31 f. *Garden*. Cp. Isa. li. 3, lviii. 11.—*Oak*. Cp. Isa. lxi. 3, 'that they might be called **אֵילֵי הַצֶּדֶק**—34. **נַעֲרָה**; cp. ix. 6, xviii. 16, lxxvi. 7, civ. 7.

Critical Notes. 1. **הַאֲזִינָה** (preceded by Pasek). The context is against this. Read **הָאִירָה**; cp. lines 8, 16, 40.

2. M **נִהַג בַּצֵּאן יוֹסֵף**. But where is the imperative required by the parallelism? And is it certain that 'Joseph' can be a synonym for 'Israel' (see on lxxvii. 16, lxxxix. 5 f.)? Read **נִנְהַג מְצִיּוֹן יוֹפֵעַ**; כ dropped (as if dittographic), ע and ס confounded (as often).

3 f. The verse division produces an opening tristich, which is metrically wrong. **הוֹפִיעָה** is plainly corrupt. So also is **לפני אפרים** (**אפרים**). Why do Ephraim, Benjamin, and Manasseh receive such a prominent place? Is it because of the proselytes from Galilee (cp. 2 Chr. xv. 9, and see Bertholet, *Stellung*, 178)? But should we not expect rather Zebulun and Naphthali (*OP*, 148)? Or is it a result of the pan-Israelitish sentiment of the Persian period (*OP*, *l.c.*)? But if so, why is Judah left out? The key is furnished by lx. 9, where 'Ephraim' and 'Manasseh' conceal names unfamiliar to the later scribes. **בנימין** does not occur in that passage, but **ימין** (of which the **בנימין** of the text is an expansion) is a pretty common corruption of **ירחמאל** (1 S. ix. 1, &c). Who the foes of Israel were, we know from Ps. lxxxiii. and many other psalms. Read, therefore, **לבני ירחמאל ומצור**. **אפרים** and **בנ[י]מן** are variants; underneath both lies **ירחמאל**. **לבני** is found in some MSS. (de R.). **דופ** should probably be **הוֹכִיחָה**.

7. For **אלהים** restore, of course, **יהוה**, and insert **צבאות** (ll. 15, 39). See on lix. 6.

10. M **אֲשַׁנֶּה בְּתַפְלַת עֶמֶד**; the perfect as in Ex. x. 3, xvi. 28, Hab. i. 2. But (1) the elliptical use of **עשן** (contrast lxiv. 1, Dt. xxix. 19), and (2) the idea that Yahwè could be angry at the prayer of the pious community (Isa. i. 15 is, of course, not parallel), are intolerable. Hence Lag., Now. (?) read **בְּתַפְלִיט**. But **פִּלְטָה** occurs nowhere else in Pss., and elsewhere no use is made of the idea of the 'escaped ones of

Israel.' The chief error lies in the verb, which should be תִּנְאִץ (Lam. ii. 6); transposition and slight corruption. ^c Omit ב before תִּפֹּ; it was prefixed to help the sense *after* the verb had become corrupted. For a parallel see *l.* 12. For עֲמַד read probably עֲבָדָה, or rather עֲבָדָה (for both see G).

11 f. Read suffixes of 1 plur. (G ², Gr., Du.)—M דִּמְעָה. In itself possible enough (cp. xlii. 4, Job iii. 24, where read לִפִּי), but here unsuitable (see *l.* 12). Jer. ix. 14, xxiii. 15 guide us in correcting both lines. In *l.* 11 read לִעֲנָה.—M בְּדִמְעוֹת שְׁלִישׁ. Read דִּמְעוֹת רֹאשׁ. On the prefixed ב, see on *l.* 10. Nearly so Gratz (he retains ב). Del., in commenting on שְׁלִישׁ, involuntarily shows how unlikely the word is. Cp. also P. Haupt.

13 f. M מְדוֹן. Read מְנוּד (Lag., Now., Bevan, *J. of Phil.*, 1889, 144; cp. xliv. 15); ראש is unnecessary.—M לָמוּ. Read לָנוּ (G S J, Houb., Kenn, Gr., Du.).

15. M 'אלהים צב'. 'אל is carelessly substituted for יהוה (but cp. Kon. § 285*b*).

26. M וְאָרוּהָ. But 'pluck it' is an unsuitable sense. S interprets, tread it down' (דֹּשׁ). But clearly וְעָרוּהָ is intended.

27. M יִכְרַסְמָנָה, for יִכְסַּם? See *OP* 478, and Kon. i. 202. The *vss* paraphrase. G ἐλυμῆντο αὐτῆς (cp. Acts viii. 3); T יִנּוּבְרִינָה כֶּסֶם. occurs again in Ezek. xlv. 20 (of hair), and is not the right word. Read, with Herz, יִכְרַסְמָנָה. The כ in יכ is dittographed (דרד).—M חֲזִיר מִיַּעַר. The *vss suspensum* in יַעַר has been much discussed. Was the *v* omitted by accident and replaced above the line? Or had the text originally מִיַּר, which might mean either מִיַּעַר or מִיַּאֲר. There is indeed a Talmudic statement (*Kiddushin* 30a) that the *vss suspensum* stands in the middle of the Psalter. But *Wayyikra ralba* 13 and the Midrash corroborate the view that there was a variant מִיַּאֲר, and *Pesahim* 118*b* affirms that חֲזִיר מִיַּאֲר (lxviii. 31) and חֲזִיר מִיַּעַר are equivalent. See Ginsb., *Introd.*, 338 ff.; Gratz, *MGWJ*, 1874, pp. 394 ff., but also Geiger, *Urschrift*, 259. Gratz and Herz prefer מִיַּאֲר, but is it likely that the hippopotamus was ever called 'the wild boar of the Nile'? We may even go further and question whether it is probable that, when much nobler symbols than the wild boar were close at hand, a psalmist would have selected this animal in preference. We, at any rate, who have found the enemies of the Jews so constantly referred to by ethnic names, may naturally scrutinize the text to see whether such an ethnic does not underlie both מִיַּעַר (מִיַּאֲר) and the still more puzzling חֲזִיר מִיַּעַר in the second part of the same verse (14). When examined closely, one becomes יִרְמָא and the other חֲמַר (מ = ז); in short, both represent fragments of יִרְחַמְאֵל.—M זֵין שְׂדֵי. G ὄνος (B), or μεσσονιος (B^c), or μονιός (A^c.a.AR^aT), ἄγριος. זֵין is too mean and too

late a word (see on l. 11). Herz, 'סוס ש'. But we expect an ethnic or ethnics. Read probably פוש ואשור; פוש = אשור = נשור.—M ירענה. Read ירעה.

29 f. M שוב נא. Plainly שוב נא comes from השיבונו. The scribe began to write the refrain (vv. 4, 8, 20). But this was not the poet's intention. A more impassioned appeal was needed, such as we find in the passage beginning with הבט משמים. [So now Duhm, who, however, omits v. 16b as a mere variant to v. 18b, and transfers vv. 17b and 19 to Ps. lxxix., placing the former after v. 7 and the latter after v. 13, a view with which a more thorough textual criticism enables us to dispense.]—M זאת. Read אחתה (cp. crit. note on lxxiv. 18).

31. M כנה with כ majusculum; perhaps the original text had some other letter, which being indistinct was erased by a corrector. Certainly כנה is confirmed by T S J, on the supposition that it is a noun = 'plant' (so Ibn Ezra, קמח); G also supports כ, but apparently reads כנה (κατάπτισαι αὐτήν). But evidence for such a noun is deficient, and the imperat. does not give a good sense. Ibn Janah rightly corrects כנה into כנה (so also Gr.).

32. M ועל-בן. Clearly either this alone, or the whole stichus, is wrong. Ew., Bo., and Lag. suppose that v. 16b is an erroneous repetition of v. 18b; G inserts אדם (ἀνθρώπου), harmonizing with v. 18b (?); so S and some MSS. A right view of the poetical structure, however, does not favour this view. If v. 16b is wrong, some other stichus must have been displaced by it. But considering that למצתה לך makes a very good parallel to נטעה ים, on condition that the preceding word is the name of a tree (cp. Isa. xlv. 14), it is enough to suppose that על-בן (from the corrupt v. 18b) is incorrect. Looking closely at it, we can easily detect underlying it the very suitable word אלון.

33 f. M שרפה, כסוחה. To suit l. 34 read שרפה, כסהיה (cp. S), with Kenn. We.; Street, not so well, שרפיה, כסחיה.—M פניך. Read פיה. So Prov. xv. 14, Kt. פני, but Kr. rightly פי; cp. also Num. xxxviii. 8.

35. M איש ימנה. Hitz. divines an allusion to Benjamin (cp. M's v. 3). Such an allusion may have been fancied by the scribe or editor to whom the present reading is due; or he may have taken ימין in the sense of 'contract' (cp. cxliv. 8). But neither view is satisfactory. Read certainly either ירחמאל, or (better) פוש ירח' (כ and א conflated).

36. M על-בן אדם אמצת לך. 'Israel' called 'son of man'? Clearly על-בן אדם has come in from l. 32. Read ומצור אדם (cp. l. 27 f.). לך may be a fragment of ירחמאל (l. 35).

37. Prefix **הַשִּׁיבֵנוּ** (note || line), and for **נָסוּר** read perhaps **נָסוּר**. **סוּר** in **קָל** seems doubtful. In liii. 4 **וַע** should perhaps read **קָר** (as xiv. 3), and in Prov. xi. 14, **נָסוּר**.

PSALM LXXXI.

Two distinct psalm-fragments, as Olshausen first observed, are here combined, like jewels on one thread. Both consist of trimeters. The first is a conventional, however earnest, liturgical song of praise to Yahwè as King (cp. xlvii., xcv., &c.). The second is a solemn protestation of Yahwè in the tone of Deuteronomy; see e.g. on II. 9-12, 23 f. There is an equally rhetorical passage in Mic. vi. 1-6, where, according to the most probable and defensible text (see *Crut. Bib.*), the early subjugation of the Jerahmeelites (in the Negeb and in Canaan proper) is referred to, certainly not for an ornamental purpose, but with a view to point a moral. The warning against foreign gods in v. 10 is no reason for assigning Ps. lxxx. i., with Baethgen and Kirkpatrick, to the last years of the kingdom of Judah. The imitative character of both parts of the psalm is enough to forbid this. In vv. 14 ff. we even find the psalmist imitating Isa. xlviii. 17-19, which is itself probably a late insertion (*Intr. Is.* 302; cp. Marti); i.e. he knows Isa. xlviii. in something like its present form. It is no objection to this view that the post-exilic Jews *did* walk in the 'ways' (i.e. religious laws) of Yahwè, for there is good reason to think that Ezra by no means succeeded in putting down at once the inveterate Jewish tendency towards heathenish practices (cp. *Intr. Is.* 316). Among phraseological points, note **שִׁירֵי יְהוָה** (eight times in Jer., once in Dt.). The omission of v. 11a and the transposition of v. 6b seem to justify themselves.

LXXXI.—I.

Deposited. Of the Ishmaelites (?). Of Asaph.

- | | | |
|---|---|--------|
| | <i>Deposited. Of the Ishmaelites (?). Of Asaph.</i> | 1 |
| 1 | Give acclamations to Yahwè our Rock,
Shout for joy to the God of Jacob;
Make melody to his name with the timbrel,
With the sweet notes of the lyre and the harp. * | 2
3 |
| | Blow the horn in the sanctuary,
Sing to Yahwè our king;
For he is the marshal of Israel,
Our judge is the God of Jacob. | 4
5 |

3 f. Cp. cxlix. 3, cl. 3 f.—7. For these titles of Yahwè, see Isa. xxxiii. 21 f.

Critical Notes. lxxx. (1) 1. **עוֹזֵנוּ**. Read **צוֹרֵנוּ** (see on xxviii. 7).

3 f. **שִׁירֵי יְהוָה וְתוֹרָתָהּ**. The idioms are not Hebrew (Job xxi. 12 is corrupt); WF's translation is much too free. Read **זְמִירָה**. **שִׁמּוֹ בְּתוֹרָה**. M's **וְתוֹרָה** probably arose out of a dittographed **בְּתוֹרָה**.—**מִכְנֹסֵי עֵם-נִבְלָה**. Read **בְּנִעֲמֵי מִתְּכָנִים וְנִבְלָה**. Cp. on cl. 4b.

5 f. **מִבְּחַדָּשׁ**, 'at the new moon'? *G èν νεομηνία*. In the || line M gives **בְּבִקְסָה** (so Baer, Ginsb.). According to the Talmud (see Levy), 'כ' = the

covering of the moon, *i.e.* the new moon, which produces a perfect parallelism, but is obviously a poor guess. • G εν εὐσήμεν (favourable). Most moderns, however, hold that כסה (Prov. vii. 20, פָּסָא means the 'full moon' (cp. 'A J) ; for supposed derivation see BDB, and cp. Toy on Prov. *l.c.* It is also usual to render ליום ה' 'for our feast-day.' But several points remain very uncertain. That the poet means that the horn was to be blown on two occasions, is the reverse of probable ; that כסה is another way of writing כסא is unproved ; the reference of חַנְּנִי is obscure ; and against the proposed rendering of ליום ה' we may refer to Hos. ix. 5, Prov. vii. 20. Lines 5 and 6 must be corrupt. Let us take each part separately. Plainly (see *v.* 2 f.) we have before us in *v.* 2-5 a fragment of an 'accession psalm' (cp. Pss xlvii., xcvi., &c.); and not less plainly, *v.* 4, 5 are not appropriate for such a poem. The remedy is not far to seek. For בחדש שופר read בַּקֶּדֶשׁ שׁוֹפָר (cp. cl. 1). And what of בַּנְּקָה? בַּנְּס represents a dittographed בַּקֶּדֶשׁ ; ה should be attached to לִי which follows יי does double duty. First, it represents לו, so producing הללו. Next, it is also a fragment of יהוה ; perhaps it arose out of יי, an abbreviation of the Tetragrammaton. The final מ in ליום (final letters established themselves but slowly) should be connected with חַנְּנִי, so producing מַחְנִנִּי, *i.e.* מְלַכְּנִי, a word which could not fail to occur in this context.

7 f. M כי חק לישראל הוא. The reference of הוא is obscure (see Hupf.-Now.), and how can ישראל be || to יעקב? What we expect is a glorification of Yahwè. Remembering Isa. xxxiii. 21 (and Ps. lxxviii. 27, corr. text) emend חק into מַחְקֶק.—M מִשְׁפָּט. Read שִׁפְטִנִי (Isa. xxxiii. 22), נו = מ.—M לאלהי. Omit first ל (dittogr.).

LXXXI.—2

- | | | |
|----|---|-----|
| 1 | I released thee from the hand of Ishmael, | 6a |
| | I brought thee out of the land of Miṣrim; | |
| | I delivered thee from the toils of Ishmael, | 7 |
| | From the snare of Miṣsur and the Arabians. | |
| | Thou didst call in trouble, and I rescued thee, | 8 |
| | Amidst issuing lightnings I answered thee : | |
| | Thou didst prove me at the waters of Meribah ; | |
| | Thou didst open thy mouth wide, and I filled it. | 11a |
| | Hear, O my people ! and I will warn thee ; | 9 |
| 10 | O Israel, if thou wouldst hearken unto me ! | |
| | Let no strange god be in thee, | 10 |
| | Do not thou worship any foreign god. ¹ | |

¹ I am Yahwè thy God, who brought thee out of the land of Miṣrim (*v.* 11a).

- But my people hearkened not to my voice, 12
 Israel was not compliant unto me,
 So I let them go in the obstinacy of their heart, 13
 That they might walk in their own counsels.
- Oh that my people would hearken unto me, 14
 That Israel would walk in my ways !
 Right soon would I subdue his enemies, 15
- 20 And turn my hand against his foes.
- Those that hated him would seek him eagerly, 16
 And would become his servants (?) for ever.
 From those of Jerahmeel would I rescue him, 17
 From Missur and Zephath would I deliver them.¹

1-4. There is a contrast between the ancient deliverance from MISRIIM and the present long-continued MISRIITE oppression (cp. *ll.* 19-24). — *Toils, snare.* Cp. xviii. 6, cxxiv. 7, &c. *Ishmael*, &c. Cp. lxxvii. 16, lxxx. 3. The received text (G nearly agrees) gives, 'I removed his shoulder from the burden; his hands passed from the basket,' which is taken to be a vivid description of the change from servitude to freedom. See, however, crit. note. — *V.* 6b in M G has no connexion. Hence Ol. supposed a lacuna in the text. But see crit. note on *l.* 7.

6-8. **Lightnings.** Cp. EX. xiv.

16, 18, Hab. iii. 4. — *Meribah*, &c. See EX. xvi. 1-7.

9-12. Cp. Dt. v. 1, 7 (Ex. xx. 3), vi. 3 f., xxx. 15-20.

13-16. Imitated from Jer. vii. 24. — 17 f. Cp. Isa. xlviii. 17-19.

21. Cp. xviii. 45. On M's יכחשו Loeb remarks, 'There is here a nuance of hypocrisy. But it is something that the nations affect submission, and these lying flatteries are only a stronger proof of the power of Him who imposes them' (*La littérature des pauvres*, p. 97). See, however, crit. note — 23 f. Corresponding to *ll.* 3 f. See crit. note.

Critical Notes. lxxxii.⁽²⁾ 1. M עדות | ביהוסף שמו. Note the warning Pasek after ע. If the whole of Ps. lxxxii. is really one psalm, עדות (if correct) will naturally refer either to the 'day of our feast,' or to the precept of the 'blowing of the horn' (*v.* 4). Gratz renders, 'as the festival-time he appointed it in (Judah) and Joseph,' comparing cxxii. 4, עדות לישראל, which he renders, 'an assembly for Israel.' Both here and in cxxii. 4, however, עדות, if right, ought to mean 'law.' But is there any sound evidence that it does mean 'law.' Then, what is to be said of ביהוסף? Resolved verbal forms like יחן are very suspicious (see on xxviii. 7), nor can 'Joseph' be a designation of the entire people of Israel (cp. *Enc. Bib.*, col. 2582, note 2). Grätz would read ביה[ורה ו]יוסף, i.e. in S. and N. Israel. But if the poet had meant to speak of S. Israel as 'Judah' and N. Israel as 'Joseph,' he would have distributed these names in two parallel lines. It would be better to read עדות ביד-משה השמיע, at least on the assumption that we may keep

¹ [From] Zephath [and] Jerahmeel would I deliver them (*v.* 6b).

עדות, explaining it of the admonition beginning, 'Hear, O my people' (see *Enc. Bib.*, l.c.). Certainly the resemblance (noticed by Kimhi) between 'בצאתו ונו' and Gen. xli. 45 cannot be held to prove that 'Joseph' is here referred to. It is, however, at least as easy and decidedly more natural to take a hint from *v. 7, 8*, and look beneath the present text of *v. 6a* for a statement of Yahwè's great deliverance of his people in the olden times, and to read פִּדְיָתִי מִיַּד יִשְׁמְעָאֵל (cp. Mic. vi. 4, *Crit. Bib.*). הַ יוֹסֵף in יוֹסֵף may represent, not merely יוֹ, but יוֹ, and יוֹסֵף (as probably in lxxvii. 16, Mic. vi. 4) come from יִשְׁמְעָאֵל. שָׁמוּ, as in numerous parallel cases, may be a fragment of a correction of the preceding false reading, i.e. = יִשְׁמִי.

2. מִבְּצֵאתוֹ עַל-אֲרִיץ מִצְרַיִם. G J T (alt.) 'מִבְּצֵאתוֹ עַל-אֲרִיץ'; so Dathe. The MSS. of Pesh. vary (see Barnes, *J. of Theol. St.*, ii. 191 [1901]). מִבְּצֵאתוֹ is surely right; 'עַל-אֲרִיץ' may have arisen from a reminiscence of Gen. xli. 45. 'בִּצ' should probably be הִצָּאתִיךָ (ך was indicated by a stroke). M adds לֹא יָדַעְתִּי אֲשַׁמַּע, 'I hear (or, heard) an unknown discourse' (cp. Baumann, *Hibr. Relativsätze*, 39), or 'the discourse of one unknown.' Duhm, 'when he (Jacob-Joseph) had gone to Egypt, (and) heard a language which he did not understand' (reading אֶל and יִשְׁמַע; cp. G, ἡκούσεν ὅτι αὐτὸς ἄλλο γλῶσσαν ἐλάλει). He compares cxiv. 1, לֵעֵן, 'living among a people with a foreign language was bad for Israel's religion.' But see crit. note on cxiv. 1. Remembering that glosses and variants not seldom get into the text, sometimes a good way off from the passage to which they refer, we may read—מִבְּצֵאתוֹ מִיַּד יִשְׁמְעָאֵל, a variant to l 28 (*v. 17b*). Cp. *לא ידעתי* in xxxv. 11b.

3. M הִסְרֹתִי מִסִּבָּל שְׁכָמִי. A somewhat strained expression, and the more doubtful on account of l. 4. In this context it is plain that סִבָּל (cp. *איובל*) comes from יִשְׁמְעָאֵל. יִשְׁמְעָאֵל might come from מִפְּקֵשׁ, but more probably we should transpose, and read 'יִשְׁמִי'; מִפְּקֵשׁ should perhaps be הִשְׁעֵתִיךָ.

4. M בְּכִי מְדוּר הַעֲבִרְנָה. בְּכִי cannot be right. We should expect כְּכִי (||) (שְׁכָמִי). The ambiguous word מְדוּר is also very improbable. The usual theory is that a basket for carrying clay to the brick-kiln is meant. But why is nothing said of the brick-making? Some MSS. and edd. have מְדוּר. Probably מְדוּר comes from מְצוּר, a name which the editors often do their best to efface. To produce a good parallelism read מְצוּר. מְצוּר וְעִרְבִים.

6. M בְּסִתְרֵי רָעַם, 'in the covert of thunder,' i.e. 'in a storm-cloud'? See xyiii. 12, where, however, such a phrase is more natural than here. Read בְּצֵאת בְּרָקִים (ק and ע confounded). Cp. Hab. iii. 4.

7 f. M **אֲבַחֲנָה**. Surely we require **תִּבְחַנֵּנִי**.—Read **הִרְחַבְתָּ פִיד** **יִרְחַמָּל**.—V. 8, end. **סֵלָה**, as in lxxvii. 16 &c., may represent **יִרְחַמָּל**, a correct gloss on **מִרְיָבָה** (Meribath-kadesh = Jerahmeel-kadesh).

12. M G insert, as v. 11a, the greater part of Ex. xx. 2 (Dt. v. 6). This spoils the structure of the poem, and the passage reads better without it.

21 f. Read **יִשְׁהַדּוּ** (so too Du.), and for **יִכְחֹשׁוּ** read **יִשְׁהַדּוּ** (see on xviii. 45).—M **וְיִהְיֶה עִתָּם לְעוֹלָם** (so too G). A reference to Israel is altogether out of place. Herz and Duhm (after S) read **חֲתָם**, 'their terror' (?); Gratz, **אֲזַרְתָּם**. Surely the corruption lies deeper. One expects **וְיִהְיֶה עֲבָדָיו**. But this is a bare possibility.

23 f. M **וַיֵּאֱכִלְהוּ מִחֶלֶב חֲפָה**. A very improbable change of person. Hence Houb., Dathe, Del., Bl., Che.⁽¹⁾, Ba., Kau. read **וַיֵּאֱכֹל**; Duhm, **וַיֵּאֱכֹל**; while G S give 3rd pers in both a and b. But the difficulty lies deeper. Can 'the fat of wheat' (cxlvii. 14, **חֲפָה הַשֵּׂמֶן**) possibly be right? In Dt. xxxii. 14 (M) the phrase becomes 'the fat of kidneys of wheat.' Worse and worse. Corruption is the cause of it, as shown in *Crit. Bib.*, *ad loc.* In the passage before us we should read **וַיֵּאֱכִלְהוּ מִיִּרְחַמָּל**, where **מִיִּרְחַמָּל** is a variant to **מִיִּרְחַמָּל**. There are few better specimens of the quaint ingenuity of the editors in dealing with corrupt readings, and few more cogent disproofs of the theory that the simplest emendations are always the best.—M **וּמִצֹּר** **דָּבַשׁ אֲשֶׁר־יִעָדָה**. 1 MS. de R. has **מִצֹּר**, and Ol., Lag., Dy., Gr., Bruston, Nowack, Wellh., adopt this (cp Prov. xvi. 24). On the other hand Ba. and Du. invoke the || passage, Dt. xxxii. 13. But surely this passage is deeply corrupt (see *Crit. Bib.*), and a keener methodical criticism compels us in our passage to read **וּמִצֹּר וּצִפַּת אֲשֵׁי־עַם**. This is confirmed by v. 6b, a variant to v. 17b, under which the original text can clearly be discerned. Wellh.'s note (*Skizzen*, vi. 179) seems to miss the main point.

PSALM LXXXII.

TRIMETERS (except the appendix, which consists of two tetrameters). The traditional text suggests that Yahweh, the supreme head of the assembly of the heavenly ones, has summoned the angels (conventionally called the 'divine ones' and 'the sons of the Most High') to hear an expostulation and a warning of the gravest import. The charge brought against these patron-angels of the nations is that they have (in the persons of their human subordinates) committed acts of such gross violence and injustice that the moral bases of the earth are shaken. Unable to answer the charge, they are threatened with the one great evil common to princes and peasants alike among their human subjects. In Isa. xxiv. 21 f. the celestial patrons of the earthly kingdoms are represented as 'visited' (*i.e.* punished) for their offences; it would be in harmony with this that when the tyrannical earthly kingdoms were overthrown, their heavenly patrons should, like

the transgressing inhabitants of the mountain of the gods (Isa. xiv. 14 f., Ezek. xxxviii. 16), be expelled from the divine abode and suffer the punishment of death (see *Ps.*⁽¹⁾, 229 f; *OP*, 120; Smend, *AT Rel.-gesch.*⁽²⁾, 451); cp. *Ps.* lviii. It would be strange, however, that the conception of the patron-angels of kingdoms should appear only in two of the psalms, and a keen criticism disallows its right of existence. The judges so severely chastised are human judges; they are oppressive Jewish rulers¹ of the down-trodden pious Jews, who show that they deny Yahwè by rejecting the fundamental precepts of his law, and, as other psalms enable us to add, by acting in concert with still more powerful oppressors of non-Jewish origin (cp. xciv. 3-7). Yahwè solemnly calls them to account for this, declares them to be נבִלִים, 'impious ones' (= deniers of God) and 'sons of Belial,' and threatens them with a violent death in the very land from which their leaders in wickedness came. Summing up the offences of these men as 'profanation' of Yahwè, a liturgical appendix calls upon Yahwè to carry out the great final Messianic judgment. Cp. *Ps.* xiv, where Yahwè is said to 'look down from heaven' on the oppression of his people (without any reference to patron-angels).

• • •
Marked. Of Asaph.

- I Yahwè stands in the assembly of Israel,
He judges the league of the impious :
'How long will ye judge unjustly,
And show partiality to the wicked? 2
Judge the down-trodden and the orphan, 3
Do justice to the sufferers and the needy,
Deliver the helpless and the poor, 4
Snatch them from the grasp of the wicked.'
They neither perceive nor give attention, 5
10 They go about with deeds [of violence],
* * * * *
All the foundations of the earth are tottering.
'+This+ I declare—that ye are impious ones, 6
And workers of utter ruin are ye all ;
Surely in Edom shall ye die, 7
In Jerahmeel, O ye wicked ! shall ye fall.'

Liturgical Appendix.

- Arise, O Yahwè ! judge the earth, 8
18 For thou art profaned among all the traitors.

1 f. The 'league of the impious' lxxiv. 2); this agrees with xxvi. 4 f., is here represented as a section of l. 18, lit. 3. Impiety may be shown in different ways ; here, it is exhibited by the 'assembly of Israel' עֲדַתְךָ, acts of judicial injustice.

¹ Unless, indeed, we suppose that יִשְׂרָאֵל in v. 1 is miswritten for שְׁמֵעָאֵל (Ishmael), an error which has now and then occurred.

3. **How long.** The cry of the impatient Yahwè (cp. Ex. x. 3, xvi. 28, Num. xiv. 11, 27).—5-8. The terms 'orphan,' &c., represent the Jewish

community (cp. xciv. 5 f.).—17 f. The appendix is recognized by Duhm and Grinfin (*Liturg. App.*, 19), though its purport is not quite correctly stated.

Critical Notes. 1 f. M בַּעֲדַת־אֵל. Read probably בַּעֲדַת־יִשְׂרָאֵל. Cp. Hos. x. 15, בֵּית אֵל, G *oikos tou 'Iσραηλ*.—M בִּקְרָב אֱלֹהִים. Read probably חֶבֶר נְבָלִים. The initial ב in בקרב may perhaps represent ב in נבלים.—5. M דָּל. Read probably דָּד; so Gr., cp. x. 18. דָּל follows in l. 7.

10. M בַּחֲשֹׁכָה. Read [חָמָס] בְּמַעֲשֵׂי. Similar correction in lxxiv. 20.

13 f. M אֱלֹהִים. Read נְבָלִים (l. 2)—M וּבְנֵי עֵשָׂוִן. Read בְּנֵי בְלִיעֵל (cp. lviii. 3a).

15 f. No poet would have written thus. M כְּאָדָם. Read בְּאָדָם. Less obvious is כַּבְּגָדִים (cp. on xlix. 13)—M פֶּאֶחֶד הַיָּרִים. Beer, *הַיָּרִים*; G. Margoliouth (*Acad.*, March 18, 1893) and Duhm, *הַיָּרִים*. Read probably הַרְשָׁעִים בִּירְחָמָל (written 'בִּירַח').

18. M תִּנְחַל בְּכָל־הַגּוֹיִם. For 'תִּנ' Gr., Hal., We. and Du read תִּמְשַׁל, (1) because נַחֵל does not have ב after it, and (2) because Israel is Yahwè's נַחֵל, not the nations. This is too bold; Heitz seems to have a better though not a perfect suggestion. For תִּנְחַל he would read נַחֵל; ת he views as a virtual dittogram (ה precedes). Rather read נַחֵלָת. Cp. Ezek. xlii. 16, נַחֵלָתִי (in a speech of Yahwè; see Cornill), xxxvi. 20 (Yahwè's name profaned).—18. M הַגּוֹיִם. Read הַבְּגָדִים (cp. on ix. 6, and see G, Hab. i. 5, *oí karaphrounetai* = הַבְּגָדִים). •

PSALM LXXXIII.

TRIMETER A passionate cry towards heaven in response to the words of the foe in v. 5. The N. Arabian peoples, whose ancient names give an archaic colouring to the poem, are represented as having combined against Israel, whom they have resolved to sweep away from the face of the earth. The psalmist prays that Yahwè will bestir himself, for it is a war, not only of peoples, but of religions (v. 3). May he destroy the enemies as in the time of Deborah and of Gideon. Many commentators both in antiquity (especially Theod. of Mops.) and in modern times (Hitz., Ol., Gr., Duhm) have found the occasion of our psalm in the events related in I Macc. v. 1 ff. Cp. Bertholet, *Stellung*, 216; Cheyne, *OP*, 98. That the work is of late origin, is undeniable. This appears, not so much from the archaistic suffixes in vv. 12, 14, or from the appositional locution in v. 12, as from the passionate resentment which pervades the psalm, and which presupposes the overthrow of the kingdom and the oppression which followed, and is confirmed by the reference to early history, and by the extraordinary combination of ethnics in vv. 7-9 (see note). If 'Gebal' is right in v. 8, it is specially corroborative of this view, being the Arabic designation of the mountain-range of Seir, and

pointing, therefore, to the Persian and Greek period, when the Nabataean Arabs became masters of the land of Edom. To this question we shall return in the crit. note on l. 13. There is, however, no need to seek the occasion of the psalm among the events of the Maccabæan rising, nor indeed do we hear at that period of a *coalition* of the peoples understood to be referred to in vv. 7-9.¹ As we have seen (on Ps. lxxx.), there may well have been an earlier period of Jewish history, when the expressions of this psalm were fully justified. Would that there were external evidence justifying us in using more confident language! Ps. ii. is in several places parallel to our psalm, and may perhaps be regarded as an imitation.

• *Marked. Of Asaph.*

1

- 1 O Yahwè ! hold not thy peace, 2
 Be not still, rest not, O God !
 For lo, thine enemies are in an uproar, 3
 Those that hate thee lift up their heads.
 •
 They range themselves in order against thy people, 4
 And take their stand against thy poor ;²
 'Come, let us extinguish them as a people, 5
 And let the name of Israel be mentioned no more.'
 For those of Jerahmeel have consulted, 6
 10 Against thee they make a covenant,
 Edom and those of Ishmael, 7
 [The people of] Moab and the Hagrites,
 Gebal, Ammon, and Amalek, 8
 Pelesheth with the dwellers in Missur ;
 Asshur also has joined them, 9
 They have become allies to the sons of Peleth.
 O God ! deal with them³ as with Sisera, 10
 As with Jabin at the torrent of Kishon,
 Who were destroyed with none to survive them, 11
 20 Who became as dung for the ground.
 Destroy them like Oreb and like Zeeb, 12
 Like Zebah and like Shalman extinguish them,
 Who have said, 'Let us take in possession 13
 All the habitations of God.' •

¹ - As an indication of the date of the psalm (see v. 8b) Robertson Smith (*OTJC*², 439) refers to a notice of Pseudo-Scylax (written under Artaxerxes Ochus) which makes Ascalon a Tyrian possession. But the correctness of the reading 'Ascalon' is doubtful.

² They say.

³ As with Midian.

- O my God ! make them as stubble, 14
 As stalks of straw before the wind.
 As fire burns up the forest, 15
 Or as a flame sets mountains ablaze,
 So pursue them with thy storm, 16
 30 And with thy hurricane affright them.
 Fill their countenance with disgrace, 17a
 Let them be ashamed and affrighted together, 18a
 Until they desist and serve thee, 18b
 And seek thy name, O Yahwè !
 And perceive that thou—thou alone— 19
 Art the Most High over all the earth.

1. **לך דמי**, as Isa lxxvii 7 —
 3. **המה**, as xlvi. 4.—6—8. Cp. lxxiv.
 ll. 7, 17 f.

11 ff The list of peoples is partly conventional. Cp. the list in lvi, ll. 5—8, where the names are Arabians, Asshurites, Zarephath, Jerahmeel. In lv., ll. 21—24, the list is longer. See also xcii, l. 13; xciv⁽¹⁾, l. 13 f, Sirach i 26. The last of these passages specifies three 'hateful' peoples. For the Samaria of the Greek we should, as most agree, read 'Seir' (= Edom); 'Philistines,' i.e. Peleseth, should be 'Zarephathites' (see below), and Shechem (see *Enc. Bib.*, 'Shechem,' 2) should be 'Cusham.' The passage may or may not be Ben Sira's work, but at any rate it shows the persistent hatred of Edom and (in 'Zarephath' and 'Cusham') the fondness of late writers for archaic names.

11. **Edom**. Here, at any rate, there is no conventionality. *Ishmael*, a synonym for 'Jerahmeel.'

13. **Gebal**. See on xiv., l. 1. The name may be an indication of date (see introd.). But it is just possible to connect 'Gebal' with 'Gebalon,' which appears (no more than this is

claimed) to be sometimes used for the Jerahmeelite mountains. Cp. *Crit.*

Bib. on **הגבליים**, i K. v. 32, and note on xxix 6. Hommel (*Aufsätze*, iii. 1, p. 280) doubtfully reads **גבולי**, 'the borders (of)' *Amalek*, i.e. Jerahmeel. Properly the less advanced, predatory portion of the race is thus designated. But the writer merely uses this archaic name to swell the list of ethnics.

14. **Peleseth**. The poet means, not Philistia, but Zarephath in N. Arabia. We keep the incorrect name because of the shortened form Peleth in l. 16. Peleseth is grouped with Missur as in Joel iv. 4 (see *Crit. Bib.*).

15. The troublesome *Asshur* (which W R. Smith, *OTJC*⁽²⁾, 439, supposed to refer to the satrap of Syria) is a N. Arabian region, near Missur, otherwise called Ashhur and (cp. *Enc. Bib.*, 'Geshur,' 2) Geshur. For other views see *OP*, p. 109, notes aa and bb.—*The sons of Peleth*. The text has 'the sons of Lot' (Dt. ii. 9, 19). This would be the only reference (but see *Crit. Bib.* on Isa. xxv. 7) to Lot outside the Pentateuch. But the reading is questionable. It is very improbable that the poet meant to give precedence

¹ It is there stated that 'though "Asshur" may mean Persia, represented by the satrap (Ezra vi. 22), it is more natural (Babylon being out of the question) to take it as equivalent to Syria.' It is probable, however, that in Zech. x. 10 f. and Isa. xxvii. 13, and also in Ezra vi. 22, it is neither Syria, nor Assyria, nor Persia, that the writers meant, but a N. Arabian region called by them, archaistically, Asshur or Ashhur.

among the confederate peoples to Moab and Ammon. Pele[she]th, however, or Zarephath, is a common designation in the psalms for the N. Arabian foe of the Jews. See crit. note.

17 f. The poet is acquainted with the contents of Judg. iv.—21 f. *Oreb*, &c. See Judg. vii. 25, viii. 4 ff.

23 f. *Parallel passage, lxxiv. 8.—25 f. Cp. xxxv. 5, Isa. xvii. 13

25–36. Perplexity has been caused by the apparent inconsistency between different expressions in the traditional text of vv. 14–19. How can the psalmist enter the hope, first that the enemy may (as though converted to the true faith) seek the name of Yahwè (i.e. apply to be admitted to the worship of Yahwè), and next that they may be put to a perpetual shame, and even cease to exist, and, after this,

that they may become convinced that the God of the Jews is the Lord of the whole earth? Hengstenberg thinks that 'seeking Yahwè's name' means the forced subjection of those who, like Pharaoh, are not able any longer to hold out against the inflictions of God. Hupfeld-Nowack apparently hold that the utter destruction of the foe may be prevented by a timely recognition of Yahwè's supremacy. Duhm prefers to alter יבקשו into ידעו, on the theory that v. 19a is in part a variant to v. 17b, and gives the better text. The view here adopted agrees with that which we have taken in dealing with xviii. 45 ff., xlvii. 12, lx. 14. Some of the enemies will no doubt perish, but a remnant will save their lives by submitting to Yahwè (cp. ii. 10–12, Isa. lxvi. 19)

29. Note the recovered parallel in Ps. ii., l. 10.

Critical Notes. 5 f. יַעֲרִימוּ סוֹד. 'they hold crafty discourse (Driver)? Construction as in lv. 15, נִמְתִּיק סוֹד (but see crit. note). It is strange, however, that the 'uproar' and the proud self-consciousness, spoken of in v. 3, should lead up to a session of crafty plotters; we need something stronger than סוֹד יַעֲר. Besides, the consultation comes in v. 6a. Read probably יַעֲרִכוּ שָׁדַי (cp. 2 K xi. 8, 15). Cp. on ii. 2.—M יִתְּעֶצּוּ. Read יִתְּצֵבוּ; cp. ii. 2.—M צִפּוֹנֶיךָ, 'thy hidden (i.e. protected) ones'; cp. xxvii. 5, xxxi. 21. J, however, 'arcanum tuum.' But this does not suit the parallel, 'thy people.' Nor could it be said that the enemy persecutes Israel as 'Yahwè's protected ones', Israel indeed knows himself protected, but the enemy deems Yahwè to be practically non-existent, and cries, 'Where is thy God?' What we require is evidently אֲבִינֶיךָ, cp. lxxii. 4, Isa. iii. 15, xiv. 32.

9. M לֵב יַחֲדוּ. Ol., Dy., Bl., Che.⁽¹⁾, Now., Kau., Du., לֵב אֶחָד (1 Chr. xii. 38). If so, transfer ו to l. 10. But, apart from the question of the text of 1 Chr. xii. 38, we may fairly doubt whether לֵב אֶחָד is the original reading here. Why should the unanimity of the debaters be specially emphasized? Hence presumably Halévy reads (for לֵב) בָּלֵם. But metre requires us to claim לֵב יַחֲדוּ for l. 10. It is possible and appropriate to read יִרְחַמְאֵלִים; cp. similar errors in lxxiii. 1, lxxvi. 6, xciv. 15, Jer. li. 1 (Leb-karnai).

11 f. M inserts אֲדָלִי, which is unsuitable, and, as in many || cases (e.g. 1 Chr. iv. 41), represents יִרְחַמְאֵל, a correction of לֵב יַחֲדוּ. To render אֲדָלִי 'families' is needless audacity. Before מוֹאב insert עַם, which fell out after ים—.

14 f. M צור—פלשת. Cp. on lxxxvii. 4. For צור read מצור; Lagarde, בצר or בצרה. צרפת represents צל. See exeg. note.—אשור. Lagarde, needlessly, נשור (cp. on 2 S ii. 9).

16. M לבני־לוט. More suitably (see exeg. note) לבני־פֶּלֶת. Cp. lvi., l. 7, where פֶּלֶט = פֶּלֶת = צרפת.

17. סלה at the end of v. 9 comes from אלהים, which should open v. 10. Omit במדין (Du.). For Midian, see v. 12.

19. M בעני־דאר. See the full treatment of this passage in *Enc. Bib.*, 'Endor.' באין־חור is an inadequate correction. Read שאין־חור.

21-24. שיתמו נדיבמו is clearly wrong. It is a weak remedy to omit the מו in שיתמו (so Hu.-Now.), or even נדיבמו (Du.). The latter course involves bringing כל־נסיכמו into l. 23, and נירשה־לנו into l. 24, and so putting a great strain on the metre. Two other words besides 'נר' must also be wrong, viz. נסיכמו and נאות. It was surely not only the 'princes' who uttered injurious words against Yahwè (see lxxiv. 8, where the subject of the verb is 'thine adversaries'); and it is very doubtful whether נאות could be used of Yahwè's sanctuaries. The parallelism of lxxiv. 8 suggests that כל־נסיכמו represents a phrase meaning 'all the dwellings (of)'. It is now easy and safe to read כל־משכנות (מש is a word specially liable to corruption), which is no doubt an early correction of נאות. נדיבמו, a reading due to the influence of the corrupt נסיכמו, ought to have sprung out of some verb (with plur. suff.). שיתמו and נדיבמו must, therefore, be emended so as to be parallel. The best corrections appear to be תשהיתמו and תאבדמו. To this Duhm may object that וכצלמנע requires two beats. But צלמנע is a wrong reading, which it is not certain that the true text of G favours (R* has *σαλμαν*), and which at any rate we may without rashness emend to שלכן (see *Enc. Bib.*, 'Shalman,' 'Zalmunna').

31-34 The transpositions and textual changes seem to justify themselves (cp. exeg. note). In v. 18 עדי־עד is evidently wrong. The right adverb to be attached to imprecations like that in v. 18a is surely יחד or יחדו (cp. xl. 15), which, therefore, should be substituted for עדי. V. 18b appears in M (G) as ויחפרו ויאבדו. On the grounds mentioned in exeg. note we should hesitate to adopt this reading, which not improbably arose through editorial manipulation of ירפו ויעבדו (cp. xlv. 12).

PSALM LXXXIV.

IN symmetry of form this reminds us of Ps. xlii.-xliii.; each of the two strophes consists of six pentameters together with a refrain of two more. The view taken of the meaning of the psalm depends of course on the reading of the text, which is much disputed. The points of contact with Ps. xlii.-xliii., which even the received text presents, suggest that in emending the text we should use that psalm

as a guide. Both psalms appear to have been written for pious Jews (not necessarily those of the Diaspora) who, in trying times, were prevented from resorting to the temple. In other words, the historical setting is probably imaginary; the writer assumes the position of Jewish exiles in N. Arabia who were unable to join their brethren in Palestine. The 'I' who speaks is a personification of a company. Detained in 'Jerahmeel' (see introd. to Ps. xlii.-xliii.), they cry for help to Yahwè; it is a cry of pain, like that of the thirsty hind (xlii. 2). With the N. Arabians they have no sympathy. Zarephath and Jerahmeel (both names are archaistic) reject the house of Yahwè, but the altars of Yahwè are to Israel the most sacred objects. To dwell beside them is true happiness; even to be on the road to Jerusalem opens in the heart a well-spring of praise. For those fortunate exiles who have started on the homeward journey God will so transform the barren places in their way that they will drink, or seem to drink, of fountains and rivers. At present indeed they pine with regret and cry out in pain. But their faith consoles them, for Yahwè is ever true to his lovingkindness and faithfulness. Israel's life is blameless, and a recompense is sure. Happy, then, are those who dwell in, and happy too are those who journey to, the true home of the heart. Cp. also Ps. lxiii. ¹⁰—An insertion (= *vv.* 9-11) was made in the second strophe by the editor. It is apparently a fragment of another psalm, and is in trimeters. The time referred to may be the same as in Isa. lxiii. 18; cp. also Ps. lxxiv.

On the textual criticism, besides the commentaries (see especially Olshausen), cp. van Gilse, *Theol. Tijdschr.* 1896, pp. 455-468 (he supposes *vv.* 6-10 to be a later insertion). For the present writer's earlier view, see *Ps.*⁽¹⁾, and cp. *OP*, 119 f., 132 (note *y*), 479.

Deposited. Of the Ishmaelites (?) . Of the sons of Korah. Marked. 1

- 1 From Jerahmeel-cusham I call upon thee, | O Yahwè
 Sebāōth ! 2
 * * * * *
- My soul longs, yea pines, | for Yahwè's courts, 3
 My heart and my body cry in pain | to the God of my
 life.
- Though Zarephath reject thy house, | and the race of
 Jerahmeel, 4
 Thine altars do I choose, | O my king and my God !
- Happy are those that dwell in thy house, | that praise thee
 evermore ! 5
 Happy are those that journey to thine altars, | in whose
 heart are songs of praise ! 6
- Passing in the midst of plains | they will drink from a 7
 fountain, 7
- 10 Even in the deserts * | he will set streams.
- They pine [in the * of] Jerahmeel | for the God of their
 life, 8
 They cry in pain to the God of gods | [who dwelleth (?)]
 in Zion.

For lovingkindness and faithfulness are dear | to Yahwè
our shield ; 12
Favour and glory¹ he will not withhold]² | from the blame-
less in life.

[Happy are those that dwell in thy house, | that praise
thee evermore !] 13
Happy are those that journey to thine altars, | O Yahwè
Sebāōth !

Inserted passage.

O Yahwè,³ hear my prayer ; 9
Hearken, O God of Jacob !
Behold, O God, the Kenizzites, • • 10
And look upon the sons of Cusham !
For they trample⁴ upon thy courts,— 11
Zarephath and the house of Jerahmeel.⁵

1 Cp. lxi., 1 3, lxxvii.⁽¹⁾ ll. 1-3.—
4. *My heart and my body.* Cp. xvi. 9,
lxiii 2, and ('the God of my life') xli.
3-5. **ם** refers to the whole clause.

That *nippor*, 'bird,' should rather be
sarephath is highly probable. If we
adhere to the received text, we must
interpret thus (filling up a supposed
defective portion), 'Birds fail not to
find places to build their nests in, but I,
less happy, am far from the home of
my heart.' The ordinary interpretation,
however, is, 'If even birds love to build
their nests in the sacred precincts, how
much more reason has the believing
heart to find its home in the house of
its God.' But the words **את**

מבחותיך obstinately refuse to be
brought into relation to the birds. If
it is true that trees were planted in the
outer court of the temple, we might
suppose the birds to have built there
with impunity; but surely this was not
possible in the temple proper (cp. Jos.
B. J., v. 5, 6). But were trees planted in
the precincts of the temple? This is an
improved assertion (see on lli. 10, xcii.
14). The passage is evidently corrupt
(see crit. n.), and the interesting state-
ments of Robertson Smith (*Rel. Sem.*⁽²⁾,
225) throw no real light upon it. **מאס**
and **בחר** represent respectively the
initiation and the severance or repudia-

tion of a mystic religious bond such as
that between Yahwè and his people.
The same antithesis in xli. 9.

7. The temple is regarded as the
house of praise; cp. xxii 4 (?), cxi. 1,
Isa l. iv. 11.—8. *To thine altar* Cp.
xliii. 4.—*In whose heart*, &c. Songs of
praise are stored up in the heart of the
pilgrim, ready to find utterance as soon
as he stands within the temple-gates.

9 f. Old prophecies receive new ap-
plications. Cp on Isa. xli. 18, xlviii.
21. The riddle of the Baca-trees seems
to have arisen out of corruption of the
text. Granting the correctness of **בכה**,
it was natural to see a play on the root-
meaning of **בכה**, 'to weep'; cp.
Ges. Thes., '**בבכים**, arbor quiddam a
lacrimando dicta.' But see crit. note.

11 f. Cp. on vv. 3 f. *God of gods*,
as in l. i (?) , Josh. xxii. 22, cp. Dan.
xi. 36.

13. See crit. note. **חסד** and
אמת as in lxxxv. 11 f., xlii-xliii., ll.
7, 20, 28.—*Our shield*, as xxxiii. 20
(lix. 12 and lxxxix. 19 are corrupt);
cp. iii. 4, xviii. 3, 31, 36, xxviii. 7, &c.

Insertion. 5 f. Cp. Isa. lxiii. 18.

¹ Yahwè gives.

² Good.

³ Elohim. Sebaoth.

⁴ Jerahmeel.

⁵ Mişşur, Jerahmeel, Asshur.

Critical Notes. 1. M **מִהַיִּדְרוֹת מִשְׁכְּנֵי־יְהוָה**. One of the numerous cases in which apparent simplicity does not exclude corruption. To produce a connected view of the meaning of the psalm it is presumable that the opening words express the longing of a captive to be free. In xlv. 1 **יִדְרֵת** is a corruption of **יִדְתֹּן** (on which see Introd.). Here, however, it seems to be corrupted from **יְרִימָת**, *i.e.* **יִרְחָמָל**. The next word **מִשְׁכְּ** is probably made up of **קִרְאָתֶיךָ**, **מִשְׁךְ**, where **מִשְׁךְ**, as in cxx. 5 and constantly (see *Enc. Bib.*, 'Tubal' and 'Meshech'), is a distortion of **בָּשֶׁם**. 'Jerahmeel-cusham' is as natural a compound as 'Cusham-jerahmeel.' Cp. *Enc. Bib.*, 'Tower of Shechem.'

4. M **יִרְנְנוּ**. This produces no parallelism; nor can heart and body very well be said either to 'shout for joy' or 'to wail' (cp. **רָנָה**, xvii. 1). Gr., Hal., **יִעֲרְנוּ**; rather **יִנְעֲרוּ** (see on xlii. 2). Easier, but less forcible, would be **יִרְנְנוּ**, *Aramaic* (in T xlii. 2 = **עֲרַג**; in Lxxxiv. 3 = **נִכְסַף**) — Read **לֵאֵל יְהוָה**; see on xlii. 3.

5. M **בְּסִצְפּוֹר וְגו'**. That this does not cohere with **אֶת־מִזְבְּחוֹתֶיךָ** is clear (see exeg. note). Next, as to M's **אֲשֶׁר שָׁתָה אֶפְרָחֶיךָ** (*ὅς θῆσει τὰ νοσσία αὐτῆς*). The objections to this are (1) that it destroys the symmetry of the stanza, and (2) that a reference to the young nestlings is out of place here. It is God who tends his own, like the mother-eagle (Dt. xxxii. 11 f.); God, who places the Levites in a house where they can 'ever praise' Him. In another context this could fitly be said. But when a psalmist compares a band of pilgrims to a bird, we feel that to bring in the young ones of the nest obscures and mars the poetical beauty. We have a right to expect something like xlii. 3b, xliii. 4a. It will be noticed that there are two *Paseks* in M's text. Here, as elsewhere, we cannot be sure that they are placed with perfect accuracy; misplacements would easily happen. But so much at least we may infer—that in early times the proposed reading of the text was felt to be doubtful. **רַצְפָּת** for **צִפּוֹר** is a not uncommon error; cp. *Enc. Bib.*, 'Zippor,' and note that **קִרְיַת סֹפֶר** probably comes from **קִרְיַת צִפּוֹר**. For **מִצְאָה בֵּית** read possibly **יִמָּאֵס בֵּיתֶךָ**, and for **וְדָרוֹר קָן לָהּ** read possibly **וְיִרְחָמָל** (cp. xlii—xliii., ll. 14, 24). **אֲשֶׁר־שָׁתָה**, prosaic and unmetrical. Probably from **צִפּוֹר**, originally a correction of **צִפּוֹר**. **אֶפְ** may come from **בְּחִרְתִּי**. **יְצִבְאוֹת** is a gloss on **מַלְכֵי וְאֱלֹהֵי**. [For other attempts to deal with this passage see Bickell, Che⁽¹⁾, and Duhm. The two former suppose words to have dropped out before **אֶת־מִזְבְּחוֹתֶיךָ**; the latter transfers those words to a stanza produced by the union of v. 3b and v. 4b, which is followed by a stanza consisting of v. 4a; he reads **בֵּית דָּרוֹר**.]

7. At the end of v. 5 M gives **סֵלָה** (G *διὰ ψαλμα*). This comes from **יִהְיֶה לָּךְ** dittographed. See on lxviii.⁽¹⁾, ll. 9 f., lxviii.⁽²⁾, l. 33.

8. M **אֲדָם עַל לִיבָךְ**. For **אֲדָם** (a word which is often wrongly

read) we require some participle which can be || to יֹשְׁבֵי in l. 7. It is both possible and suitable to read אֲשֶׁרִי אֲרָחִים לְמִזְבְּחֶיךָ (or (לְמִזְבֶּיךָ).—M מַסְלֹת, 'highways'? Neither Hupfeld's בְּסִלּוֹת, i.e. 'confidence'? nor מַעֲלֹת (Ba., We., Du.; G ἀναβάσεις), i.e. 'pilgrimages,' produces a natural sense, or a suitable parallel to יִהְיֶה לָּךְ (l. 7). Read תִּהְיֶה לָּךְ; cp. on סֶלָה, l. 7.

9 f. M עֲבְרִי בְּעֵמֶק הַבָּכָא (Pasek after 'ע). Duhm retains the 'Baka-valley,' but recognizes that the text of v. 7 is 'not altogether in order.' But ought not this fact to make us distrust the enigmatical phrase עֵמֶק הַבָּכָא? The ancients with one voice explain 'the valley of weeping,' and the Massora remarks that א stands for ה, which indeed a few MSS. read. Most moderns, however, render 'the valley of baca-trees' (cp. 2 S. v. 23 f, 1 Chr. xiv. 14 f.), and since G gives *κλαυθμόν*, not only here, but in Judg. ii. 1 (where M has בָּכִים), we might be tempted to read הַבִּכְאִים, so that the Valley (Plain) of Rephaim, usually placed near Jerusalem, might be meant. But it is extremely difficult to identify the 'baca trees' botanically, and the question arises whether both בִּכְאִים in 2 S., 1 Chr., and בָּכָא in our psalm are not corrupt. See *Enc. Bib.*, 'Mulberry.' In the present passage we should probably read בְּתוֹךְ בְּקַעֲוֹת. The misreading עֵמֶק was produced by the proximity of בָּכָא. Cp. Isa. xli. 18.—M מַעֲנֵן יִשִּׁיתָהּ. G presupposes יִשִּׁיתָהּ (so Kt.), which We., Du. adopt. Some MSS. יִשְׁתוּהוּ, 'bibunt eum'; so Michaelis and Halévy. Read probably מַמְעֵן יִשְׁתוּ (Herz, independently,

10. M יַעֲטָה מוֹרָה נַם-בְּרָכוֹת יַעֲטָה מוֹרָה, which J renders 'benedictionem quoque amicietur doctor'! Clearly impossible; but בְּרָכוֹת, 'reservoirs' (Derenb., Hal., Duhm), is no improvement. בְּרָכוֹת was made up by an editor out of fragments of בְּחִרְבוֹת (Isa. xlviii. 21). For יַעֲטָה מוֹרָה read נִהְרִים יִשִּׁית (cp. xliii. 19); ע and ש, ט and ת confounded.

11. M יִלְכּוּ מִחֵיל אֶל-חֵיל. Whether חֵיל means 'strength' (חֵיל), or 'rampart, προτείχισμα' (חֵיל), the sense produced does not suit the parallel line. Some part of the passage ought to contain a parallel to אֱלֹהֵי in the next line, and Gratz acutely conjectures לִיכּוֹ לְהִכָּל אֵל. חֵי. This, however, is not only weak in itself, but insufficient for the long line which the metre requires. It must be confessed that the next line in the received text is liable to the same objections. But we are freer in dealing with v. 8a than with v. 8b, because בְּצִיּוֹן אֱלֹהִים (v. 8b) is self-evidently right, and this determines the general sense of v. 8a. It appears probable (more cannot be said) that lines 11, 12 correspond

to lines 3, 4, and that *l.* 11 should run—יִכְלוּ [בָּ *] יִרְחֹמְאֵל לְאֵל חִיִּיהֶם.

12. M אֶל־אֱלֹהִים בְּצִיּוֹן. G S 'A, however, presuppose יִרְאֶה, which Gr., Du. rightly adopt. But this is surely insufficient. To satisfy metre, let us, with Bickell (doubtfully), read [יִשָּׁב] בַּצ; Du. is content to insert יִהְיֶה. It remains to deal with יִרְאֶה. It is too slight an improvement to read וְיִרְאֶה ('that they may see'; Duhm). In accordance with the preceding note one may suggest יִנְעֲרוּ לְאֵל אֱלֹהִים יִשָּׁב בַּצ. For נָעַר see on *v.* 4. After ג had dropped out, it was natural that עַר should become רָא.

13 f. M כִּי שָׁמֶשׁ וּמִן י' אֱלֹהִים. (Pasek after ש'). Nowhere, however, is Yahwè directly called 'sun'; the expression may have seemed to the O.T. writers equivocal. If ש' is correct, it surely ought to mean 'battlement' (cp. שִׁמְשׁוֹת, Isa. liv. 12); so Derenbourg (*REJ*, vi. 163), Gr., Ba., Du. Still, even this is not quite satisfactory, and Pasek warns us to be cautious. Is. Loeb arbitrarily reads קֶשֶׁת; but G has *ὅτι ἔλεον καὶ ἀγάθειαν ἀγαπᾷ κύριος ὁ θεός*, which suggests פִּי חֶסֶד וְאֵמֶת אֱלֹהִים. *i.e.* שִׁמְשׁוֹת has arisen out of אֵמֶת. מִן וּמִן seems to have come out of מִנְּנִי, which should stand after יִהְיֶה (rather than אֱלֹהִים). Omit י' and טוֹב, disturbing insertions of a scribe.

15 f. Complete the refrain. In *l.* 16 אֲרָחִים should be אֲרָחִים (*l.* 8). בָּטַח comes from מִבַּחֲתָךְ, a fragmentary form of לְמוֹבַחֲתֶיךָ (*l.* 8).

Insertion. סֶלָה (*v.* 9, end) may come either from אֱלֹהִים, or from יִרְחֹמְאֵל (marginal note). In *l.* 1 omit אֱלֹהִים, a variant to יִהְיֶה, and also either צְבָאוֹת or תְּפִלָּתִי (metre). In *l.* 3 מִנְּנִי cannot be right. 'Shield' cannot possibly be a synonym for 'prince' (assuming provisionally that מְשִׁיחָךְ in *v.* 10b is correct), while if used metaphorically as a title of God it ought to stand after אֱלֹהִים. In two other passages (lix. 12 and lxxxix. 19) מִנְּנִי is certainly corrupt. Surely it must also be so here. In Ezek. xxiii. 24, xxvii. 10, xxxviii. 4 f., xxxix. 9, מִן appears to represent קִנָּי (see *Crit. Bib.*). In this context מִנְּנִי probably represents מִן כּוֹשֶׁם. For מְשִׁיחָךְ read כּוֹשֶׁם. So a poor verse is strengthened. Out of *v.* 11 (awkwardly long) we have to extract the material for *ll.* 5, 6. The words in M which are most clearly wrong are מְדוֹר, הַסְתּוֹפֵף, and בַּחֲרָתִי. Nor must we underrate the difficulty of connecting *v.* 11 with *v.* 10. To remedy the first two difficulties Bickell and Duhm would emend בַּחֲרָתִי into בַּחוּץ, thus producing the sense 'a day in thy courts is better than a thousand (spent) abroad.' But the emendation is too violent. הַסְתּוֹפֵף, 'to busy oneself with the threshold'? But why not לְשֹׁמֵר הַסֶּף? And if דוֹר in מְדוֹר means 'to sojourn,' how are the two words parallel? As to

great doubt exists. Nowhere else in the O.T. is this Aramaic verb found. Perles (*Anal.*, 76) conjectures that it is a late correction for the Heb. נָגַד; cp. xv. 1, מִי יִגֹּד בְּאֵהֶלֶךְ. But why should נָגַד be corrected just here? To evade the last-mentioned difficulty Bickell and Duhm would give v. 11 a fresh place, the former after v. 3, the latter after v. 8. It is clear, however, that some keen textual criticism is necessary. The prosaic בַּחֲרָתִי is a fragment of [בַּחֲצֵרִיתִי]; so also, most probably, is טוֹב = בַּחֲצֵרוֹת. יִרְחַמְאֵל comes from יִרְחַמְאֵל, a marginal note; cp. the corrupt place-names Ha-eleph (Josh. xviii. 28), Irpeel (Josh. xviii. 27). צִרְפַּת is a corruption and expansion of צִרְפָּת (from צ, ס from ר, ו). מְדוּר comes from מְצוּר. Let us now fill up the gaps. יוֹם must represent a verb; the subject is the N. Arabian oppressor. יִרְמָסוּ seems to be the verb required; cp. *SBQT* on Isa. lxiii. 18. וּבֵית יִרְחַמְאֵל = בְּבֵית אֱלֹהִים; for 'ירח' is not uncommon. בַּאֲהֻל־יִרְשָׁע comes from יִרְחַמְאֵל אֲשֹׁר; Miššur, Jerāhmeel, and Aššhur (Ashhur) are a scribe's insertion, as an amplification of 'Zarephath and the house of Jerahmeel.'

PSALM LXXXV.

TRIMETERS. A prayer for Messianic deliverance, which is described, in the spirit of Ezekiel (xxxvii) and a later eschatological description (Isa. xxvii. 17 ff.), as a restoration to life. There is here no passionate complaint of present misery, but an importunate pleading for speedy restoration. The opening stanza (with its perfects) has even variously interpreted. 1. Is it a retrospect of the mercies of the first century after the fall of Babylon, reflected through an idealistic medium? This is conceivable if we put the psalm late enough for idealization to have taken place (cp. cxxvi.). But the transition to the melancholy present in the second stanza is, on this hypothesis, extremely abrupt, and the poet has even made this more painful by using the same verb שָׁוָה to express the divine mercy in both stanzas, and by distinctly stating (as Kimhi has pointed out) that the divine anger has never had pause or remission (v. 6). 2. Are the perfects in // 1-6 'prophetic,' i.e. does the poet open his poem with a prophetic vision of the future, and then pass on to a prayer for its realization? This is Smend's view (p. 86, note). 3. Are the perfects precative (see on x. 16)? The precative perfect expresses the energetic movement of the will towards the object desired; the speakers wrestle, like Jacob, with their God. When it is legitimate to suppose the precative perfect—which is closely akin to the prophetic—it is in the interests of intelligibility to do so. In lxxxv. (1) it is possible to do so.

Ps. lxxxv. (2) is also in trimeters. As the text stands, the community personified reports a revelation which it has just now received, to the effect that the Messianic prophecies are about to be fulfilled. Originally, however, the opening stanza referred, not to righteous Israel, but to guilty Jerahmeel; the prophecy contained in it seems to be based on Zech. ix. 10. The second stanza, in like manner, is dependent on that fine prophetic passage, Isa. xlv. 8, and the third on Isa. lviii. 8. The editor of the preceding poem ought to counteract its melancholy by some gracious and soul-reviving promises, taking care, however, to rewrite the two opening lines relative to the foes of the past.

Deposited. Of the sons of Korah. Marked.

1 Oh that thou wouldest become gracious to thy land, 2
Wouldest restore Jacob to life,

Wouldest take away the guilt of thy people,
 Wouldest cancel all their sin,¹
 Wouldest withdraw all thy fury,
 Wouldest restrain thy hot anger !

4

Restore us +to life,+ O God our deliverer,
 And turn aside thine indignation at us !

5

Wilt thou be perpetually angry with us ?

6

10 Wilt thou prolong thy wrath for all time ?

Wilt thou not now restore us to life,
 That thy people may rejoice in thee ?

7

Make us, O Yahwè, to enjoy thy lovingkindness,
 And grant us thy deliverance !²

8

LXXXV.²

1 Yahwè will bring down those of Ishmael,
 Will bring down Ishmael and Jerahmeel ;
 His deliverance is near for those that fear him,
 That his glory may abide in our land.

9

10

Lovingkindness and faithfulness meet,
 Righteousness and welfare join together ;
 Faithfulness springs out of the earth,
 Lovingkindness looks down from heaven.

11

12

Yahwè also will give generously,
 10 And our land will yield its increase.
 Righteousness will walk before him,
 Welfare will run after his footsteps.

13

14

lxxxv.⁽²⁾ 1 f. The original text has been finely rewritten. The community is introduced as a prophet (cp. lxi. 12, Hab. ii. 1), who, in vv. 10 ff., gives a free reproduction of the revelation which he has received (as lxii. 12, lxxxi. 6, &c.).

4. **His glory**, i.e. the manifested presence of Israel's God. See lx. 1 f., and cp. Ps. lxxxiv. 12. 'His deliverance is almost a synonymous term ; cp. xcvi. 2 f.

5 ff. **Lovingkindness and faithfulness**, finely represented as

angels in human form (cp. lvi. 8, lxxxix. 14), which wander delightedly about the places of concourse (contrast Isa. lix. 14 f.). 'Faithfulness,' by a change of figure, is also represented as a plant (cp. Isa. xlv. 8), for it is God who enables Israel to be 'faithful.' From 'righteousness' (or, prosperity) to fruitful seasons is an easy transition. Cp. Hos. ii. 23 f. Increased fertility of the soil is a constant feature of descriptions of Messianic bliss (cp. Am. ix. 13, Isa. xxx. 23 f.).

11. Cp. Isa. lviii. 8.

¹ O God.

² The last four lines of the stanza have perished.

PSALM LXXXVI.

TRIMETERS. This psalm, like others, has had a history. Originally it was a psalm of persecution, or at any rate written in imitation of psalms of persecution; it is gratuitous to suppose that the original writer mixed up supplications for deliverance with thanksgiving for mercies received. The community, through its psalmists, is the real author both of the psalm of supplication and of the inserted thanksgivings. For though some scholars (Stekhoven, *ZATW*, ix. 132; J. Robertson, *Croall Lectures on the Psalms*) deny that the phrase בן אִמֶתֶךָ (v. 16) can have been applied to itself by the community, yet others of not inferior reputation (Stade, *ZATW*, vii. 126; Ba., *ad loc.*; Beer, *Indiv.-ps.*) find no difficulty in this. The present writer agrees with neither school. There is the strongest probability that another and much easier reading underlies our text. Nor, indeed, is it *a priori* likely that such a very unoriginal psalmist would have coined such a phrase. The possible literary reminiscences of the psalmist, or psalmists, are collected by Robertson Smith in *OTTC*², 435-437; it is true, textual criticism may modify details of the list (see notes). Verses 14 and 15 seem, from the metrical irregularities, to be a later insertion. On this psalm, cp. Coblenz, pp. 63-65 (who shows the speaker to be the community).

A prayer. Of 'Arab-ethan.

1

- 1 Incline thine ear, O Yahwè! and answer me,
For I am one that suffereth and is needy.
Guard my soul, for in thee I take refuge,
Deliver thy servant who trusteth in thee.

2

Have pity upon me, O Yahwè! for unto thee
I call from those of Jerahmeel.
Sustain the soul of thy servant,
Guard me from those of Ishmael.

3

4

- For thou, O Yahwè! art good and forgiving,
10 Rich in lovingkindness to all that call upon thee.
Give ear, O Yahwè! to my prayer,
Attend to the sound of my supplications.

5

6

In Jerahmeel I seek thee, [O Yahwé!]
I call upon thee, for thou answerest me.
There is none like thee among the gods,
O Yahwè! no works like thine.

7

8

All nations of the countries shall come
And do homage before thee, O Yahwè!¹

9

- For² +thou art+ great and a doer of wonders,
20 Thou art God, thou alone.

10

¹ And shall glorify thy name.² Thou art.

Show me, O Yahwè! thy way, 11
 And I will walk on in thy faithfulness.
 I will give thanks to thee¹ with all my heart, 12
 And will glorify thy name for ever.

For great is thy lovingkindness towards me, 13
 And thou hast rescued my soul from Ishmael.²
 Turn thou unto me, and have pity upon me, 16
 Grant thy help to thy servant.

30 Give succour because of thy faithfulness;
 And my haters will see with shame 17
 That thou, O Yahwè! hast helped me and comforted me.

2. עֲנֵי וְאֵבִיּוֹן. As xxxv. 10, xxxvii. 14, xl. 18, lxxiv. 21.—4. On אֵלֶּהי אֲתָהּ see crit. n.

6. **From those of Jerahmeel.** Cp. lxxvii. 2 f. 'All the day long, is an edifying substitute, or rather disguise (cp. xxv. 5 &c.).

7 f. **Sustain**, i.e. lest I faint in the long struggle. Cp. lxxiii. 2, Jer. iv. 31.—*Guard me*, &c. Cp. on xxv. 1.

9 f. Cp. Ex. xxxiv. 6 f. The mercy of God was strongly felt in post-exilic times. A similar feeling in Babylon, in Nebuchadnezzar's time, prompted the application of the epithet *riminuu* (cp. רַחֵם, v. 15) to the great god Marduk.—סֶלַח, 'forgiving,' here only; but cp. סֶלִיחָה, cxxx. 4. On the linguistic points see *OP*, p. 479. The Targumic equivalent of סֶלַח is שִׁבַּק.

12 f. תַּחֲנוּנוֹתִי (fem. ending), as cxxx. 2.—13 f. Cp. lxxvii. 3, xvii. 6.

15 f. Cp. Ex. xv. 11, Dt. iii. 24.—

17 f. Cp. xxii. 28 ff.—19 f. Cp. xlvii. 3, xlviii. 2, lxxii. 18, lxxvii. 14 f., lxxxiii. 19.

21 f. Cp. xxvii. 11, xxvi. 3. At the end of v. 11 the received text gives a fine prayer for the 'union' of the 'heart' with a view to fearing God's name. This is usually taken to mean, 'concentrate all my powers and affections on thy service' (cp. Augustine's *Confessions*, 1. 3, 1, ii. 1, 1). G gives, 'let my heart rejoice,' &c. Neither rendering, however, gives a natural sense for a Hebrew prayer; satisfactory parallels are wanting. Appearances point strongly to the view that the passage is a misread and misunderstood gloss (see crit. n.) on the word 'Ishmael' in l. 26.

26. For 'from Ishmael' the editor has given 'from the lowest Sheol' (see crit. n.). This is due to a reminiscence of Dt. xxxii. 22. Captivity in a foreign land and sore oppression in their native land seemed like death to the Israelites (cp. lvi. 13). Verse 14 in M (taken from liv. 5, Ex. xxxiv. 6) describes one of the experiences which, collectively, are described sometimes as 'death.' Verse 15 comes from Ex. xxxiv. 6.

28. **Help**, i.e. as shown in victory over the foe. See on lxxxix⁽²⁾, ll. 1-4, and cp. Ebenezer, 'stone of help.'

¹ O Yahwè my God!

² Jerahmeelites, Cushites (v. 11b).—(From Sheol) the lowest (v. 13).—O God! the proud have assaulted me, | a crew of violent ones have sought my soul, | and have not set thee before them. | But thou, O Lord! art a God compassionate and pitiful, | longsuffering, and rich in lovingkindness and faithfulness (vv. 14 f.).

30. **Because of thy faithfulness.**

As cxvi. 16. 'The text has '(to) the son of thy handmaid,' where *Yahweh's* 'handmaid' may possibly be taken to mean the people of Israel, out of which the pious community, and especially

the inner circle of the **עַנְיִים**, historically grew. See, however, introd. and crit. n.

31. Cp. xl. 4, lii. 8, vi. 11, xxxv. 4.

Critical Notes. 3. **מִי חֲסִיד אֲנִי**. Elsewhere the more modest expression **חֲסִיד** is used. Another **כִּי—אֲנִי** is also surprising. Read perhaps **כִּי חֲסִיתִי בְךָ**. (*אֲנִי* due to editor.)

4. **מִי אֱלֹהֵי אֲתָה**, superfluous, but not to be omitted without explanation. Possibly it represents **מִירַחֲמָאִים**; **אֱלֹהִים** often stands for **יִרְחָמָאֵל**. If so, it may represent an early correction of **כָּל־דִּיּוּם** (*l. 6*).

6. **כָּל־דִּיּוּם**. Read **מִירַחֲמָאִים** (see on xxv. 5, xlii. 4, lii. 3, li. 2, &c.).

7. **שִׁמְךָ**, cp. xc. 16. The context favours **סִמְךָ**; cp. liv. 6.

8. **כִּי אֵלֶיךָ אֲדֹנִי** is superfluous; **נַפְשִׁי אִשָּׂא**, as in xxv. 1, may represent **מִישְׁמַעְאִים**.

13. For **בְּיוֹם צָרָתִי** read **דְּרָשְׁתִּיךָ**, as in lxxvii. 3. Insert **יְהוָה**; **י** was lost after **דְּרָשְׁתִּי**.

17. For the prosaic **אֲשֶׁר עָשִׂיתָ** read probably **הָאֲרָצוֹת** (cvi. 27, Gen. xxvi. 3 f.).

18. **מ** adds **וַיִּכְבְּדוּ לְשִׁמְךָ**, against metre.

19. **אֶתָּה** is metrically superfluous; it can be supplied in thought from *l. 20*.

22. Read **וְאֶחָדְךָ**; *G kai πορεύσονται*. At the end of *v. 11* **מ** gives **לִירְאָה שְׁמֶךָ יְהוָה**. This is usually illustrated by Jer. xxxii. 39, where, however, **ג** reads **אֶחָד אַחֵר**. Gr., B., Che.⁽¹⁾, following **ג** **ש** read **יְהוָה**. But see exeg. note. It is to be feared that we must read **יִרְחָמָאִים כְּשֵׁם**. The former word is doubly represented. The corruptions are of a recurrent type.

23. **מ** inserts **אֲדֹנִי אֱלֹהֵי**. We might, however, keep **אֲדֹנִי**; so Du.

26. **מִשְׁאֹל תַּחְתִּית**. Cp. Dt. xxxii. 22, **מִשְׁאֹל תַּחְתִּית**. The deliverance, however, is always represented as from Jerahmeel or Ishmael. **שְׂאוֹל** and **יִשְׂרָאֵל** or **יִשְׁמַעְאֵל** are readily confounded. Read **מִישְׁמַעְאֵל**; **תַּחְתִּית** is probably a rhetorical addition to **שְׂאוֹל**.

28. **מ** **עֵוָה**. Rather **עֵוָהְךָ** (Gr.) The phrase **נָתַן עֵוָה** would seem to say too much for the occasion; contrast lxxviii. 36.

30. **מ** **לְבֹן־אֶמְתֶּךָ**. This passage and cxvi. 16 have been harmonized. The true reading is **לְמַעַן אֶמְתֶּךָ**. The error was caused by the occurrence of **עֲבֹד** close by (in both passages). The proof of the correction is in *v. 17a a*, where **עֲשֵׂה־עֲמִי אוֹת** is unintelligible, and does

not connect with ויראו וגו' עשה. הושיע occurs in xxii. 32, &c. Read הושיעה למען אמתך (dittographed). לטובה comes from שָׁנָא = יִשְׁמְעָאֵל, a gloss on שָׁנָא. Cp. *Crit. Bib.* on מְבֹלִים, Ezek. xxxiii. 15.

PSALM LXXXVII.

PENTAMETERS. A psalm of the expanded Israel, which is to include all the converted remnants of the neighbouring peoples (xviii. 44-46, lxxvi. 11, Zech. xiii. 16). A prophetic writer looked forward to the time when Misrim should be acknowledged by Yahwè as his people, Asshur as the work of his hands, and Israel as his inheritance (Isa. xix. 25); but the psalmist goes beyond this, though not beyond the prophetic writer of Isa. xlv. 3-5. The prospect which both the psalmist and the Second Isaiah open to us is that of the adoption by Zion of a number of N Arabians, hitherto known as Asshurites, Rehobites, Jerahmeelites, Zarephathites, Misrites, Cushites, as her sons. Respectfully these new children address Zion as their mother and Israel as their father, and Yahwè ratifies the adoption by a note entered in the heavenly register of peoples. Happy is the city thus enriched by an enlarged spiritual citizenship. No earthly or heavenly power can subvert it. Well may the local congregation of Zion burst into choral songs of praise. The Holy Land, once thought to be the region of Horeb, is now the country whose centre is Zion. Here are the holy mountains; here are dwellings dearer to Yahwè than those which gather round the once venerated shrines of the mountain-land of Jerahmeel.

It has been remarked by Wellhausen (*Isr. u. Jud. Gesch.* 163), that the Judaizing of Palestine began with Galilee (2 Chr. xxx. 1, 10 f., 25), then passed on to the coast-districts ('Philistia and Tyre,' Ps. lxxxvii. 4), and later on advanced to Bashan (Ps. lxxviii. 16, 23). It has also been remarked that the choice of Tyre in our psalm as the representative of Phœnicia suggests that the destruction of Sidon by Artaxerxes Ochus (350 B.C.) was in the past. According to Duhm, the 'dwellings of Jacob' in v. 2 are (cp. vv. 4 ff.) all those places where Jews are settled, Alexandria, Tyre, &c. He regards this psalm as an expression of the feelings of the Jews of the Dispersion. One would gladly follow these able critics, but their theories are based on the corrupt traditional text. With regard to 2 Chr. xxx. 1, 5-11, it can be made probable that the Chronicler used an older document, in the original text of which reference was made to Jewish inhabitants of the Negel.

Of the Korahites. Marked.

1

1 Happy the city whose foundations | are on the holy mountains!
Yahwè loves the gates of Zion | more than the dwellings
of Jerahmeel. 2

We glorify thee, we bless thee continually, | O thou city
of God! 3

Ashhur, Rehob, and Jerahmeel— | they are thy sons;¹ 4
Zarephath, Misgur, and the people of Cush— | Israel is
their name;

Zion they address 'my Mother,' | Israel 'my Father.' 5
Yahwè notes in the register of peoples | 'Israel is their name.' 6

[Happy the city whose foundations | are on the holy mountains!]
Yahwè [our God] doth establish her, | the Most High [doth
support her]. 5b

¹ Those of Asshur and Jerahmeel are thy sons (v. 7).

1. The sure foundation of Zion, and the divine protection which it enjoys, are repeatedly referred to (xlvi. 2 ff., cxv. 1 f., cxxxiii. 3, Isa. xiv. 32, xxviii. 16).

2 f. See introd.; Mal. i. 2 f. is not parallel.—*We glorify thee*, &c. Cp. Ps. xlviii.; cxvii. 6-9.

4 f. See introd., and crit. note. Ashhur, Rehob (Rehoboth), and Jerahmeel are virtual synonyms. Zarephath was sometimes regarded as in Mišsur; 'Cush,' inasmuch as it adjoined Mišsur, is used as virtually synonymous with it. The view that 'Rahab' (M gives רַהַב, G πααβ) is the Hebrew or Hebraized name of a mythological monster adopted to Egypt is plausible (cp. *Enc. Bib.*, 'Rahab'). There is also another theory. רַהַב in lxxxix 11 may be a sarcastic modification of

יִרְחַם, i.e. יִרְחַמָּאֵל. Here, however, רַהַב seems to come from רַחֲבֹת = רַחֲבֹת. 'Rehoboth' plays such

a large part in the traditions of Israel's wars with the border-lands of N. Arabia that we cannot be surprised at its mention in a psalm which celebrates the annexation of those lands to Canaan.—*They are thy sons*. The adoption of these peoples 'among the sons' (Jer. iii. 19) is equivalent to their incorporation as citizens of Zion.—*Israel is their name*. Precisely as Isa. xlix 5.

6 ff. **My mother**. Theodoret illustrates the passage, as rendered by G, by Gal. iv. 26.—*In the register of peoples*. For Yahwè is the king of all peoples, though none is so near to him as Israel.—*Doth establish her*; as xlvi. 9.

Critical Notes. 1. Many have thought that the opening of the psalm is incomplete. Very possibly, however, שִׁיר in the title is a remnant of אֲשֶׁר עִיר.—M יְסֻדָּתוֹ. The existence of יְסֻדָּה, however, is doubtful. G οἱ θεμέλιοι αὐτοῦ. Read probably יְסֻדָּתֶיהָ.

2. M מְשֻׁכְּנֹת יַעֲקֹב. This is rather much for the shorter half of a pentameter. Nor is there much force in the statement that Zion is dearer to Yahwè than any of the (ordinary) dwellings of Jacob. It is, however, highly probable that יַעֲקֹב has sometimes arisen out of a corruption of יִרְחַמָּאֵל, of which word כָּל [מ] may also be a fragment. We thus get, as l. 2b, כְּמִשְׁכְּנֹת יִרְחַמָּאֵל, to the great advantage of the sense. See introd.

3. M נִכְבְּדוֹת מְדַבֵּר בְּךָ. Harsh in the extreme. Bathgen renders, 'Noble things are to be said (*dicenda sunt*) of thee,' and criticizes the ἀλαλήθη of G. Gratz would emend אֲדַבֵּר בְּךָ; Duhm מְדַבֵּר בְּךָ (partic., Aramaizing, instead of verb fin.). But it is a collective expression of Israel's love for Zion that we expect. The troublesome תְּמִיד נִכְבְּדֶה תְּמִיד נִכְבְּדֶה. Read תְּמִיד נִכְבְּדֶה.

4. אֲנִיכִיר | רַחֲב וְכָל לִידְעִי. The exact meaning of יִדְעִי is disputed; does it mean 'as those who know me,' or 'with reference to those,' &c.? Shall we read אֲזִכִּיר (M) or אֲזַכֵּר (G)? And how comes Egypt (as is supposed) to be mentioned by the obscure title 'Rahab'? Indeed, the whole sentence is unnatural. Gratz proposes to read לִידְעִי, rendering, 'Shall I mention Egypt and Babylon [foes of Israel] as the friends of Yahwè?' Almost more unnatural. A ray of light, however, shines from לִידְעִי, when we remember the prop. name יִדְעָאֵל, which, from a study of 1 Chr. xii. 20, we can see to be a corruption of יִרְחַמָּאֵל;

most probably this word was written in the margin as a correction of **בבל**. That **בבל** is frequently written in lieu of some popular corruption of **ירחמאל** we shall see again and again as we revise the text of the Hebrew Bible (see *c.g.* on cxxxvii. 1). **רהב** (see exeg. note, and cp. *Enc. Bib.*, 'Rahab') is probably an editorial modification of **רחב** (Rehob). **אזכיר** (followed by Pasek) probably comes from **אשחור** (Ashhur); cp. 1 Chr. ii. 24, where the Tekoa referred to is a place in the Negeb. Read, therefore, **אשחור ורחב וירחמאל**.—M **הנה**. This should be a fragment of a statement respecting the three peoples just mentioned. The context (see *v.* 5*aa* in G) suggests **הַפָּה בְּנִיךְ**, and this is supported by *v.* 7, which, when carefully examined, shrivels up into **בד** (**ואשרים וירחמאלים בד** represents two fragments of **ירחמאל**). This is probably a variant to the opening of *v.* 4, and it enables us to complete the text of *l.* 4 by inserting **בד**, *i.e.* **בְּנִיךְ**.

5. M **פִּלֶשֶׁת וְצָר עַם-פֶּנֶשׁ**. **פ** and **צ** are so often miswritten for **פָּרַת** and **מִצָּר**, that it would be rash to build a theory to account for the strange combination, 'Philistia and Tyre, with Ethiopia.' **עם** should be **וְעַם** (Gr., B1.). Cp. on lxxxiii. 7. So, on the main point, W1. (*Musri*, ii. 9) and Hommel (*Aufsätze*, iii. 1, p. 307), *Enc. Bib.*, col. 3164 (written early in 1901).—M **זֶה יֶלֶד שָׁם**. A corruption which has had theological consequences; see Delitzsch's note. Read probably **יִשְׂרָאֵל שָׁמָּה**.

6. M **וְלִצְיוֹן יֹאמַר**. G **ἐπεὶ εὐσεβεῖς κηρύξουσιν**, whence Wellh. and Duhm, **וְלִצ' אָמַי יֹאמְרוּ**. Better **וְלִצ' אָמַי** easily fell out before **אִישׁ וְאִישׁ** paraphrastically expresses "the whole" (Ba.). Read probably **וְלִישְׂרָאֵל אָבִי**. So parallelism is restored (cp. on *l.* 5*b*).

7. Note that *v.* 5*b* should come after *v.* 6. For **בְּכַתּוֹב** read **סֵלָה** (cp. Du.).—In *l.* 7*b* read again **יִשְׂרָאֵל שָׁמָּה** is probably a corruption of **יִשְׂרָאֵל** (originally a correction).

9. Wellh. omits **עֲלִיּוֹן**; it should, however, be a remnant of *v.* 9*b*. **יְהוָה [אלהינו] יְכַנְנֶנָּה וְעֲלִיּוֹן [יְבָרְכֶנָּה]**. **יְהוָה = יהוה**.

As *v.* 7, Wellh. and Haupt suggest **וְעֲשִׂירִים כַּחלְכָּאִים כָּלֵם מְעֻנִּים**. See, however, end of note on *l.* 4. With regard to G's *ἡ κατοικία ἐν σοφίᾳ*, note a similar confusion of S in lxxxiv. 7.

PSALM LXXXVIII.

TRIMETERS. The speaker, excluded from Yahwè's presence, seems to himself like a dead man,—like the dishonoured corpses of Israel's ancient enemies (see on *l.* 9*f*). In language reminding us of other elegiac works, he complains of his rejection by Yahwè, and describes his sufferings. The psalmist sees no ray of hope; no liturgical poet has corrected him by an encouraging appendix. As Bishop Hare long ago pointed out, the close of the psalm is wanting (so also Olshausen). The speaker is obviously (see *vv.* 5, 6, 16) pious Israel; so in early times TS, Theod. of

Mops., Rashi, Kimhi. Cp. Smend, 126 f.; Beer, 68 f.; Coblenz, 127 ff. A closer criticism of the text confirms this. In v. 56 'a man without strength' is corrupt (indeed, how could the speaker, who is at any rate imaginatively a person, say that he was *like* a man?); and in vv. 16 ff. N. Arabian ethnic names probably reappear.

There are many literary reminiscences. But we need hardly say, with Kirkpatrick, that the community identifies itself with the typical sufferer, Job. If there are points of contact with Job, this is only because it was still felt that Job was a personification of righteous Israel (cp. Lam. iii.). It is certain, however, that the speaker is the pious community, a view which was current in early times (see Targum and Peshitta). There is no occasion whatever to suppose that the primary reference of the psalm was personal.

The title is given in three forms. Note that לענות probably comes from עלמות, and that עלמות and מחלת represent either שלמה and ירחמאלים respectively, or, both ירחמאלים (cp. שמינית). See Introd. •

Marked. • *Of the sons of Korah. Deposited. Of the Jerahmeelites (?)*.

Deposited. Of Heman the Ezrahite (or Ashhurite?). 1

1 O Yahwè my God! I cry for help by day, 2
In the night my calling is before thee;
Let my prayer reach thy presence, 3
Bend thine ear to my wail.

For my soul is sated with troubles, 4
My life is on the threshold of Sheol;
I resemble those that have gone down to the pit, 5
I am become like a dishonoured corpse.

I am accounted as the dead Jerahmeelites, 6
10 As those mortally wounded by the sword,
Whom thou rememberest no more,
For they are banished from thy sight.

Thou hast made me to dwell deep down in the pit, 7
In dark places, in gloom +of Deathland+;
Thou hast poured out upon me thy wrath, 8
All thy floods thou hast made to sweep over me.

My familiar friends thou hast put far from me, 9
Thou hast made me an abomination to them;
Wasted and terrified is my frame, 10
20 Mine eye is quenched from sorrow.

O Yahwè! I invoke thee daily, 11
I spread out my hands unto thee.
Wilt thou perform wonders for the dead? 11
Will the Rephaim arise and praise thee?

- Can thy lovingkindness be rehearsed in the grave, 12
 Thy faithfulness in Perdition-land?
 Can thy wonders be made known in the darkness, 13
 Thy righteousness in the land of the sleepers?
- Unto thee, O Yahwè! do I cry for help, 14
 30 Early does my prayer go to meet thee.
 Why, O Yahwè! dost thou cast off my soul, 15
 And hide thy face from me?
- Wretched am I and exhausted because of Arabia, 16
 I bear [the hatred of] Jerahmeel:
 Tents of Arabians encompass me, 17
 Terrors of +deathly+ gloom beset me.
- Jerahmeelites, like water, surround me, 18
 They all beset me together;
 My friends thou hast put far from me, 19
 40 My neighbours and familiar friends thou hast with-
 holden.

(Conclusion wanting.)

9. See crit. n.—13. See on לָלוּי. 13, and Lam iii. 55.—14 *In dark places*. So cxi. 3, Lam. iii. 6. The land of darkness is Sheol, Job x. 21 f. So the Babylonians call the underworld 'the land where one sees nothing.'

16. **All thy floods.** See on xviii. 5, מַיִם. 8. The ocean-floods are meant; cp. Ex. xv. 5, Ps. lxxviii. 23.

23-28. The speaker 'repeats his daily prayer. He has perhaps conceived the idea of resurrection, but no more dares to cherish it than the speaker of Job xiv. 14.

24. **The Rephaim**, equivalent to 'the dead.' See *Enc. Bib.*, 'Rephaim'

25. **Perdition - land.** Heb. 'Abaddon.' Like 'Death' a synonym for Sheol (see Job xxxvi. 6, xxxviii. 22). Abaddon was one of the seven hells in the Talmud (cp. on xl. 3). Milton well renders, 'in perdition.'

39 f. See Job xvii. 14, xix. 13, and cp. the oppressive description of the Egyptian Amenti, 'The country of heavy sleep and of darkness . . . They wake not to see their brothers, they recognize no more father and mother.' (Maspero.)

Critical Note. 1 f. Read אֱלֹהֵי יְשׁוּעָתִי (Hare, Kenn., Bi., Weir, Che.⁽¹⁾, Ba., Kau., Driver, &c.), and take יוֹם, or rather יוֹמָם (cp. G T), from l. 2. Cp. l. 30. Read וַיַּעֲקֹרֵנִי.

7. M נַחֲשֵׁבִתִי. Read נִמְשָׁלִיתִי; נח is wanted for l. 9. The confusion was easy. See xxviii. 1.

8. M כְּנֶבֶר אִיזְרָאֵל. G ὡς ἀνθρώπου ἀβυσσώδητος, unphilological and poor. אִילוּת in xxii. 20 is corrupt. Read כְּפֶנֶךְ נִגְעַל (Isa. xiv. 19). אֵיל, however, represents not only a part of נִגְעַל, but also ירחמאל (see next note).

9 f. M **כְּמוֹ חִלְלִים בְּמַתִּים חֲפָשִׁי** (Pasek at close). Driver is content with reading **חֲפָשִׁי נַפְשִׁי** for **חֲפָשִׁי**. Duhm remarks that neither **חֲפָשִׁי** nor **כְּמוֹ** gives a sense, and reads **חֲבַשְׁתָּנִי** (Job xl. 13). Probably **חֲבַשְׁתָּנִי** would be better. But the corruption certainly lies deeper. **מַתִּים** and **חִלְלִים** should have awakened thoughts of Ezek. xxxi. 17, xxxii. 20 ff., xxxv. 8, and the whole context should have suggested cxli. 3, and perhaps xxxi. 13a. As to **חֲפָשִׁי**, it has clearly come out of **נַחֲשֶׁבֶתִי** (see on l. 7). I do not follow Duhm's objection to **כְּמוֹ**: it is surely right, only we must read **כַּמַּתִּינִם**, to match it. A keen investigation of the passages of Ezekiel referred to will show that the poet-prophet alludes to a slaughter of the Jerahmeelites in early times, which was so terrible that it became typical of the heaviest misfortune for fallen warriors (see on xxxi. 13a). Taking over **אֵיל**, *i.e.* **יִרְחֻמָּאֵל**, from v. 5 (end), read **נַחֲשֶׁבֶתִי כַמַּתִּי יִרְחֻמָּאֵל**.—After **חִלְלִים** M gives **שִׁכְבִּי** **קָבֵר**—a weak phrase not found elsewhere. **שִׁכְבִּי**, however (G gives no help), is simply a corrupt fragment of a second **נַחֲשֶׁבֶתִי**, which originally perhaps stood in the margin as a correction of **חֲפָשִׁי**. **קָבֵר** is miswritten for **חָרֵב**. Read, therefore, as l. 10, **כְּמוֹ חִלְלִי חָרֵב**.

12. M **מִיֵּינִידָה נִגְרָשׁוּ**. Not Hebrew. Read **מִיֵּינִידָה נִגְרָשׁוּ** (see on xxxi. 23).

13 f. M **שִׁתָּנִי**. G **שִׁתָּנִי** (*ἔθεντό με*; so in v. 9). Read **הוֹשִׁבְתָּנִי** (cxliii. 6, Lam. iii. 6).—M **בְּמִצְלוֹת**, as if the ocean were meant. Read **בַּצְלוֹת** (G S, Houb., Kenn., Gr), to suit **בַּמָּה**.

15 f. M **סִמְכָה**. Kenn compares Ezek. xxiv. 2; so too Siegr.-Stade. But the passages are hardly parallel. Read **שִׁפְכָתָהּ** (lxxix. 6).—M **מִשְׁבְּרִידָה**; highly questionable. Read **שִׁבְלִידָה** (see on xviii. l. 9).—M **עֵינִיתָ סֵלָה**. G S express **הָעֵבֶרֶתָ עָלַי**; though B A have *διαψαλμα* as well, A* omits it. Gr. rightly adopts this. (Ba., Du., **אַנִּיתָ**; We., **צִיִּיתָ**).

18. Duhm reads **תוֹעֵבֶת**; cp **חֲמַת־לָמוֹ**, lviii. 5 (Kon., § 336 w, z).

19 f. M **כֵּלָה וְלֹא אֵצָא**. Obscure, and against parallelism. Read probably **כֵּלָה וְנִבְהָלָה עֵצָמִי** (cp. vi. 3 f.).—M **עֵינִי דָאֲבָה**. Noun and verb do not match; **דָּאֲבָה** would require **נַפְשִׁי** (Jer. xxxi. 25). Herz, **עֵינִי נִדְעָבָה**. But why not **דָּעָבָה**? G vaguely *ἡσθένησαν*. S T S connect **דָּאֲב** with Aram. **דָּב**, 'to melt'.—M **מִנִּי־עֵינִי**. More suitably **מִינִי** (Herz).

28. M **בְּאַרְצָה נִשְׁיָה**, *ἐν γῇ ἐπιλεησμένη* (so S J)? Or, as most moderns, 'in the land of Lethe' ('where all things are forgotten,' E V, cp. Job xiv. 21)? **נִשְׁיָה**, however, is a *ᾤ.* λεγ., and even if it existed, and meant 'oblivion,' it would not be a good parallel to **חֲשִׁידָה**. Clearly

the right reading is **יִשְׁנִים בְּאַרְץ** (cp. *l.* 24 and Dan. xii. 2). The **וְאֵנִי** which opens the next clause, and which is metrically superfluous, may have arisen out of **יִשְׁנִים**, which perhaps stood in the margin. Pasek follows.

29. **וְאֵנִי** has just been explained.—33 f. **נָנִיעַ**, as Schultens and Gratz saw, should be **יָנִיעַ** (so G S presuppose). **מִנְעֵר**, I formerly thought should be **מִנְעֵרְתָּהּ** (Duhm, independently, **מִנְעֵרָהּ**). But this makes the line (verse) too long. See next note—**מִנְעֵרְתָּהּ**. **נִשְׁאַתִּי אֲמִיד**? **אָפֹנָה**. G *ἐταπεινώθη* = **אָמוּד** (a supposed imperf. of **מוּד**)? According to Herz, who adopts **אָמוּד**, *ἐξηπορήθη* in G also represents **אָמוּד**, since in Lev. xxv. 47 this version gives *ἀπορηθεὶς* for **מוּד**. If so, G must have found **אָפֹנָה** untranslatable. Michaelis long ago suggested **אָפֹנָה** (cp. xxxviii. 9), which Ol., Hu., Gr., &c., favour. **אָמִיד** is, of course, wrong; 'thy terrors' might be **אִימוֹתֶיךָ**, though the plur. form **אִימוֹת** only occurs in a corrupt passage (lv 5). Formerly I ventured to read, **נִשְׁאַתִּי זַעֲמָד וְאָפֹנִי**. It seems to me now, however, a grave question whether so deeply melancholy a psalm must not originally have contained some historical (or quasi-historical) references. The statement in *z.* 18 that a mysterious something surrounds the speaker 'like water' suggests comparing such a passage as xviii. 5 f. (also xvii. 10 f., lxix. 3-5?). Must not **מִנְעֵר** come from **מִנְעֵרָב** and **אֲמִיד** (יִרְאָה) from **יִרְחֵמָל**? And if so, **אָפֹנָה** (which is surely not a synonym for **מֵאֵד**, from Ass *appúnama*, as Frd. Dcl. thought [*Prol.* 135 ff]) may more plausibly be corrected into **אָפֹפֹנִי** than into **אָפֹנִי** (see below)—35 f. M's **חֲרוֹנֶיךָ** is hardly right, the plur. form not being in use, while **צִמְתֹּנוּ** is a self-evident error. Most read **צִמְתֹּנוּ**; a reason for the *Kibbûs* in M is given by König (ii. 1, p. 584, n. 2). But is this enough? Is not **כְּלִדְהִים** is no doubt possible, but is it not rather weak? Is not **כְּמִים** enough qualification of **סְבוּנִי**? If historical references in the style of those in other psalms are necessary, the following restoration of *ll.* 33-37 is, at any rate, plausible:—

עָנִי אֲנִי יָנִיעַ מִנְעֵרָב
נִשְׁאַתִּי שְׁנֵאת יִרְחֵמָל
הִקִּיפוּנִי אֱהִי עֲרָבִים
כְּתֹרוֹנִי בְּעוֹתֵי צְלָמוֹת
סְבוּנִי כְּמִים יִרְחֵמָלִים

It is important to notice that, as in parallel cases, **נִשְׁאַתִּי** does double duty, *i.e.* both for itself and for **שְׁנֵאת**. That **מִנְעֵר** and **אֲמִיד** are both disguises of ethnics, we have seen already. **אָפֹנָה** (*i.e.* **אָפֹפֹנִי**) would seem to be, here at least, a correction of **הִקִּיפוּנִי** (cp. G's *περίσχοον* in xviii. 5). **עָלִי** in xlii. 7 stands for **אֱלֹהֵי**; it may equally well here

represent אֶהְיֶה. In חֲרוֹנִיד, easy transposition and corruption must be assumed; ה comes from ת; the final כ should become the initial letter. צִמְתָּוִי is due to a scribe who wrote צִלְתָּמוֹת (for צִלְמוֹת) in error; נִי represents מ, as often. כִּלְדִּיּוֹם is a disguise of יִרְחַמְאֵלִים (לִי. 23, lvi. 2).

39 f. Read אֶהְיֶה. וְרַע makes l. 39 too long. Read רַעִי; י belongs to the next word, which should be וּמִיָּדַעִי. מִחֶשֶׁד is puzzling. König (*Synt.* 312) suggests מִיָּדַעִים חֶשֶׁד. Ba., partly after J S, מִיָּדַעִים חֶשֶׁד; the reading מִחֶשֶׁד is also found. Independently, both Herz and the writer have thought of שִׁכְחוֹנִי (נִי = מ); cp. Job xiv. 14.

PSALM LXXXIX.—I.

TETRAMETERS. As Olshausen almost saw, and Bickell has expressly maintained, lxxxix. 2-19 (excluding vv. 4 f.) and vv. 20-52 are two distinct psalms (or parts of psalms). The conjecture of J. P. Peters (*Ź B L*, 1893, p. 60), that vv. 10-13 (or 15) may come from an earlier poem, written in Galilee, is a bold inference from an obscure and doubtless corrupt passage (v. 13). Bickell and Duhm think that both psalms are by the same author. But they are not in the same metre, and if we admit that vv. 4 and 5 were inserted later as a link between the two psalms, it is surely most natural to assume that originally they had no connexion whatever. That pious Israel is the speaker is plain from v. 1 compared with vv. 16-19. It is not so obvious, from the traditional text, what is the occasion of the psalm. According to Baethgen, vv. 2-19 are a song of praise for the promise given to David, together with an eulogium of the fortunate lot of Israel, who has such a mighty and gracious God. Duhm's explanation is not very different, except that while Baethgen supposes the poet to mean in v. 19 that the Messianic king, though not yet visible, is ideally pre-existent, Duhm thinks the meaning to be that the existing Asmonæan kingdom is under Yahwè's protection. The truth, however, appears to be that no king at all was spoken of in the original text of v. 19, and that the psalm is really an epinikion. The poet takes up his position in the future, which by faith he realizes as if present (cp. Ps. ix). The great foes of the Jews, called Jerahmeelites, or Ishmaelites, or Cushites, will then have been overthrown, not by Israel's might, but by the prevailing right hand of Yahwè. Ps. lxxiv.⁽²⁾ supplies a striking parallel to vv. 10-13; both passages have been very much misunderstood. On the curious Talmudic ascription of Ps. lxxxix. to Abraham (the true 'Ezrahite,' or man from the east) see Driver, *Intro.*, p. xxxiii., note. Vv. 10-15 are treated by Gunbel, *Schöpfung*, pp. 33 f.; see also note ¹ on the composite character of the psalm.

Marked: of Ethan the Ezrahite (or Ashhurite?).

I

- 1 Thy lovingkindnesses, O Yahwè! I will sing for ever,
 Age after age I will make known thy faithfulness.
 For thou hast destroyed Jerahmeel in thy lovingkindness,
 The sons of Ishmael thou hast bowed down in thy faithfulness.¹

2

3

¹ (For thou hast said, 'My kindness is built for ever...') I have made a covenant with my chosen one, | I have sworn unto David my servant, | thy seed will I make firm for ever, | thy throne will I build for many ages (vv. 4 f.).

And thy wonders became known among the Jerahmeelites,¹ 6
Yea, thy faithfulness in the assembly of the Cushites.

For who in Cush can encounter Yahwè, 7
10 +Or+ confront Yahwè among the sons of Jerahmeel?—
A God who has proved his terribleness in Asshur and
Cusham, 8
Great is he and fearful towards all those of Ishmael.

[Thou art] Yahwè, the God of hosts (?), 9
Who is like thee (?) * * *
Thy lovingkindness [thou hast magnified] at the cost of
the Jerahmeelites,
Thy faithfulness at the cost of the Ishmaelites.

It is thou that rulest the pride of the sea, 10
When its billows roar, it is thou that subduest them ;
Thou that with thy might didst crush Jerahmeel,² 11
20 That with thy strong arm didst break down thine enemies.

Thine is Ishmael ; yea thine is Miṣṣur ; 12
Tubal and Jerahmeel, thou didst form them ;
It is thou that didst create Zaphon and Yaman, 13
Rehoboth and Hermon, Cusham and Rimmon.

Thine is help, with thee is might, 14
Prevailing is thy hand, triumphant thy right hand :
Righteousness and justice are the base of thy throne, 15
Lovingkindness and truth advance to attend thee.

Happy the people that know thy fear ! 16
30 In the light of thy face, O Yahwè ! do they walk :
At thy deeds they exult perpetually, 17
At thy righteousness, [O Yahwè !] do they shout for joy.

For thou art our glory, our fortress, 18
By thy favour it is that our horn becomes high ;
For the Jerahmeelites thou hast given over unto us, 19
Those of Cush and Ishmael we have taken.

¹ Ishmaelites.² Rehob.

1. M's text closely resembles Isa. lxiii. 7 (opening).—3 f. M partly suggests a comparison with xxxvi. 6, cxix. 89, but the strange phraseology compels us to look deeper into the text. With the revised text cp ix. 2 ff—5 f.

The false reading **אמרת** for **אבדת** in v. 3a went together with a theory that the whole psalm (which is really composite) was a poetic expansion of 2 S vii. 8 ff. Cp. on lxxxix. (2) Vv. 4 f may possibly contain, in a misread form, fragments of the true text of II 5 f.—7

פלאד. Cp. lxxvii. 12, 15, lxxxviii. 12, lxxxviii. 11, Ex. xv. 11, Isa. xxv. 1. The great deeds of redemption, in the past and in the future (cp. Isa. lc), are referred to.—8. **קהל**, 'concourse, multitude,' as Jer. xxxi 8, xlv. 15, &c. M's **ק' קדשים** is vague; it might mean 'the assembly of the holy (Israelites),' like **ק' חסידים**, cxlix. 1, cp **קדשיו**, xxxiv. 10. This would at first sight seem to be favoured by v. 8, which, apart from the context, we should certainly take to refer to the Israelites. But **שמים** in v. 6a and **בני אלים** in v. 6b (M) may compel interpreters to explain **ק' קדשים**, as well as **סוד קד'**, of the assembly of the angels (cp. Job v. 1, xv. 15, Dt. xxxiii. 2 f?, Dan. iv. 14). A closer examination of the text relieves us from these obscure phrases, not the least peculiar of which is **שמים** for 'the heavenly ones.'

9. **ל ערד**, 'instruxit aciem in aliquem,' Jer. i. 9; so **על ע**, Jer. i.

14. **ע' לקראת**, 2 S. x. 9, 10, 17 —

10. The inferior divine beings have supplanted the bne Jerahmeel in the faulty traditional text—11 f. Cp. on l. 8, and see crit. n.; also lxxvi, II 23 f.—14 Cp. Ex. xv. 20.

17 **The sea**. See on lxxv. 8.—

19. **Didst crush**, **דפאת**. So lxxii. 4, where the object of the verb is Cush, as here Jerahmeel or (see crit. note) Rehob.

21 ff See on lxxiv. 16 f, xcv 4 f. See *Enc Bib*, 'Zaphon', 'Yaman', is the **יון** of Gen x. 2, Ezek xxvii 13 Isa. lvi. 19; it is a corruption of **ירחמאל**, but probably became the name of a special Jerahmeelite district—*Heimon* and *Rimmon* too, which are also disguises of 'Jerahmeel,' are probably districts of the Negeb. For the former cp Josh. xi 3, 17 (the scene of the events in the original form of the narrative in Josh. xi was the Negeb; cp *Enc Bib*, 'Shimron') For Rimmon, cp. 'En-rimmon'

27 So xcvii 2b, cp Prov vi 12, xiv 5.—28 Cp. on lvi. 8, lxxxv 11

29 **Thy fear**, in an objective sense (xiv 10), = the precepts of the religion of Yahwè.

33 f. **תפארת**, often of the divine glory, as Isa. xlv 13, and (of the ark) Ps. lxxviii 61, here, however, of Yahwè as the pride of Israel (cp. Isa. xx 5).—*Our horn*. See on lxxv. 5.—35. **בִּמְנוֹ**, as Gen. xiv. 20, Hos. xi. 8.

Critical Notes. 1 f. **חֲסִידִי**. Read **חֲסִידִיךָ** (G, Gr.). M's **בפי כִּי** has grown out of a dittographed **כִּי** (l. 3).

3 f. Plainly vv. 3-5 in M are not in order. V. 3 justifies the statement in v. 1 by a reference to a promise of everlasting favour to Israel. The phraseology has points of contact with that of vv. 6 and 9. Vv. 4 and 5 introduce a special reference to David and the prophecy in 2 S. vii 13, 16, which does not fit well into the context. Olshausen partly saw the difficulty, but Bt.⁽²⁾ was the first to attain a nearly adequate solution. He thought that vv. 3-5 were inserted later to link the two parts together and that the two parts were really independent psalms. This solution is in the main correct, but the form needs modification. V. 3 may seem to

be connected with *vv.* 4 f. by the word יִבְנֶה. But it is at any rate (as we have seen) much more closely connected with *vv.* 6, 9, and it must be evident that יִבְנֶה is wrong; there is no parallel for the strange comparison of Yahwē's חֹסֶד to a building. The reading יבנה is connected with בְּנִיתִי in *v.* 5; the underlying original is probably בְּנִי. Having the key to the Psalms in our hands, we have a right to expect a reference to the Jerahmeelite background of the Psalter עולם, as elsewhere, comes from [יִרְחַמְאֵל]ים, and שמים (followed by Pasek), as occasionally again, from ישמעאל. Cp. on *v.* 38a. Read,—

כִּי אֶבְרָתָ יִרְחַמְאֵלִים בְּחֶסֶדְךָ
בְּנִי־יִשְׁמַעְאֵל תִּכְרִיעַ בְּאִמּוֹנְךָ

[Houb.'s view deserves to be better known. He begins *v.* 3 with וְעוֹלָם, and *v.* 4 with כִּי אֶמְרָתָ כֶּרְתִּי. By an error, the scribe inserted אֶמְרָת after the first instead of after the second כִּי. This is plausible. אֶמְרָת and כֶּרְתִּי have a certain resemblance, so that אֶמְרָת might easily fall out; a corrector might as easily supply אֶמְרָת after the preceding כִּי by an error. תָּה—is supported by G J, and adopted by B¹, Che.⁽¹⁾, Bā., Du. Houb.'s view, however (with which B¹, Che.⁽¹⁾, Du., agree in essentials), is only a makeshift; the context remains ill-connected. Moreover, *vv.* 4 f. were plainly meant to consist of trimeters, but prefixing כִּי־אֶמְרָת or אֶמְרָת to *v.* 4a makes it a tetrameter. Ba.'s reading,—

‘For thou hast said, “For ever shall the building of grace endure,”

The heaven—like it thou establishest thy faithfulness,—

is hardly a great improvement on the traditional text.]

7 f. M שמים. But we expect either a class-name or an ethnic *חסידים* would be a good || to קדשים, but is too far removed from שמים. ש, however, has sometimes arisen out of [ישמעאל]ים, and קדש is often miswritten for כוש יהוה might stand, but the occurrence of י twice over in the next couplet makes us doubt its correctness. Sometimes it is a fragment of יִרְחַמְאֵלִים, and that is probably the case here. Thus we have two variants, יש and ירח; the latter is to be preferred (two beats). Read (as *l.* 7) —וַיִּזְדְּעוּ בִישְׁמַעְאֵל פְּלֶאֶעַ—(see *l.* 8, for קדשים read כושים).

9 f. M בשחק, ‘a poetic sing. for the already in itself poetic שחקים (Del). Surely not. Both here and in *v.* 38 שחק comes from בוש M יִדְמָה. Read יִקְדָּם. M בְּבִנִי אֱלִים. Read בבני יִרְחַמְאֵל (see crit. note on xxix. 1).

11 f. M בסוד קדשים. Read בְּאִשׁוֹר וְכוֹשֶׁם.—M רָבָה, adverb? G μέγας. Read רַב הוּא, Gr., Ba.—M סִבְיָיו. Read ישמעאלים (see on lxxvi. 12).

13-16. The material is scanty for a quatrain. In *l.* 13 insert **אַתָּה**. In *l.* 15 **חֶסֶן** (followed by P^{asek}) is an Aramaizing *ἀπ. λεγ.*, and very suspicious (but see Del., and cp. **חֶסֶן** Am. 11. 9; not correct in Is. i. 31). The neighbourhood of **אֲמוֹנ'** suggests **חֶסֶד** (so B₁). **סְבִיבוֹתֶיךָ** should be **בִּישְׁמַעְאֵלִים**; cp. *l.* 12. This suggests that **יְה**, just before, should be **בִּירְחַמְאֵלִים**. But this 4th stanza, including lines 1 and 2, is uncertain. G's *δύνατος εἶ, κύριε*, is no real reading.

18. M **בְּשׂוֹא**. Read probably **בְּשִׂאוֹת** (Gunkel). Gr. **בְּשִׂאוֹן**; Herz, **וּשְׂאוֹן**. G *καὶ τὸν* (or *τὸν δέ*) *σάλον*—M **תְּשַׁבְּחֶם**. G *πραῦνεις*=**תְּשַׁבְּחֶם**? Better to read **תְּכַבְּשֶׁם**. Cp. on lxxv. 8.

19 f. M **כְּחָלֵל רָהֵב**. Why **כְּחָלֵל**? Experience too warns us to distrust **רָהֵב** (title of Egypt). See on lxxvii 4, Ezek. xxxi 17 f. Read—**בְּחָלֵל יְרַחֲמָאֵל [רָחֵב]**; **רָחֵב** is a variant to **יְרַח'**—M **פִּירָתָּה**. Read probably **פִּרְצָתָּה** (lx. 3).

21 f. M gives a sense which in any other context would be satisfactory. Here, however, we do not expect generalities about God's universal lordship. The case of lxxiv 16 f., xciv. 4 f., is exactly parallel. Read—

**לָךְ יִשְׁמַעְיָאֵל אֶפְיֶיךָ כְּצוֹר
תִּבֵּל וִירַחֲמָאֵל אֶתָּה יִצְרָתָם**

22 f. In this context **צִפּוֹן** and **יְמִין** (G, however, *θαλάσσης* or *-αν* = **יָם** or **יָמִים**) should be N. Arabian districts, and this consideration also determines the reference of **תַּבּוֹר** and **חֶרְמוֹן**, if both these words are correctly read. But how can they be right? It is usual to suppose that Tabor represents the west, and Hermon the east (so Ol. Del., Cooke in *Enc. Bib.*, 'Tabor'); J. P. Peters, however, takes Tabor to mean the south, and Hermon the north. These views imply that Palestine, and not N. Arabia, is referred to. But apart from this, how can Tabor, which is in the north-central district of Palestine, be used for one of the four quarters, and even coupled with Mt. Hermon? (It is not in itself a high mountain, though it may strike us as such as we approach it from the south; Tabor, 2018 ft.; Hermon, 9050). **תַּבּוֹר**, as perhaps in Jer. xlv. 18, and as **טַבּוֹר** in Ezek. xxxviii 12, should be **רַחֲבֹת**. **חֶרְפּוֹן** too may stand as a Negeb name (a popular corruption of **יְרַחֲמָאֵל**).—M **בְּשִׁמְךָ יְרִנְנוּ**. How can this be? The phrase belongs to Israel, not to natural objects like mountains. Nor is a good parallelism produced. Read (comparing **שָׁכֵם** in lx. 8, **כִּשְׁד** in cxx. 5) **וְכָשֵׁם וְרִמְמוֹן**. 'Rimmon' is a Negeb name.

25. M **זְרוּעַ**. Read **עֶזֶר**.—M **עֵם**. Read **עֶמֶד** (Ges).

29. M **תִּרְעֶזָה**. Read **יִרְאֵתֶיךָ**. **תִּירְתֶּיךָ** is less probable.

31 f. M בְּשִׁמְךָ. Read probably בְּמַעֲשֶׂיךָ (cp. on cxxxviii. 2).—
M יְרוּמוּ. Parallelism requires יִרְנֶנוּ. So Bā.; Gr. ἱρῶ. Insert
ידוה (metre).

33 f. Read probably כִּי־תִפְאֶרְתָּנוּ וּמַעֲזָנוּ—Kt. תרום is better
than Kt. תרים (cp. v. 25^l). T apparently reads קָרַנָם.

35 f. M and G both presuppose an impossible text (cp. Bā.). To
take the initial ל in ליהוה as asseverative (Grimme, *OLZ*, June, 1899,
col. 195, Wellh) is farfetched; on Eccles ix. 4, see Siegfried, but also
Haupt, in *Oriental Studies* (Boston, 1894), p 264, n 3. Read probably—

כִּי יִרְחֲמֶאל מִנֶּנֶת לָנוּ
כוֹשִׁים וַיִּשְׁמְעֵאלִים לְבָדְנוּ

PSALM LXXXIX—2.

TRIMETERS. A poetic version of the promises to David and his house in 2 Sam.
vii. 8 ff., which serves to point the contrast of present calamity and distress. The
very people which the ancient revelation mentioned as the destined subject of
David and his house now tyrannizes over the heir of the promises, viz. pious
Israel. The host of Israel, which, according to another psalmist (xviii. 38—43),
was to put the armies of the aliens to flight, has been discomfited; Israel is no
longer an imperial power, but a mark for the insults of his neighbours. Where is
God's old lovingkindness?—Here, as elsewhere, the question arises, Does the
poet throw himself back imaginatively into the time of the fall of the kingdom, or
does he refer to some almost forgotten episode in the later period? We need not
embarrass ourselves with finding out some one who could be called Yahwè's
anointed, whether Jehoiachin (Sellin), or Zerubbabel (Sellin, formerly), or
Sheshbazzar (Winckler, virtually); for מְשִׁיחוֹ (vs. 39, 52) is most probably
corrupt. It is possible, however, that there was a temporary revival of the Jewish
nationality, and that the occasion of Ps. lxxxix. ⁽²⁾ is the disappointment of the
hopes excited by this short-lived renaissance. The psalm may be grouped with
xliv.⁽²⁾ and lxxx. Cp. introd. to Ps. lxxx.

I 1 * י * י
* * י *

20

I have sent help to a hero,

I have caused to triumph a young warrior from the people:

I have found David my servant, 21

From Jeshimon-kadesh I have drawn him,

Whose hand shall make peoples bow down, 22

Yea, his arm shall wound them;

The Arabian shall not oppress him, 23

10 The son of Jerahmeel shall not afflict him;

I will shatter his foes before him, 24

And smite down those that hate him;

¹ Then thou spakest in a vision | To thy pious ones, and saidst.

- My faithfulness and lovingkindness shall be beside him, 25
 Through my name shall his horn become high ;
 I will lay his hand on Yaman, 26
 His right hand on the streams.

 He shall call upon me, ' Thou art my father, 27
 My God, my rock of deliverance ' ;
 I also will make him my firstborn, 28
 20 Sovereign among earth's kings.

 My kindness will I keep for him for ever, 29
 My covenant shall be stedfast towards him
 His offspring will I make eternal, 30
 His throne as the days of heaven.

 If his sons forsake my law, 31
 And walk not in mine ordinances,
 If they profane my statutes, 32
 And keep not my commandments,

 I will punish their transgression with the rod, 33
 30 Their offence with strokes ;
 But my lovingkindness I will not withdraw from him, 34
 Nor will I become false to my troth .

 My covenant I will not profane, 35
 Nor alter what has passed my lips ;
 One thing I have sworn by my holiness, 36
 I will never become faithless to David .

 His offspring shall endure for ever, 37
 And his throne as the sun before me
 The Jerahmeelites shall bow down unto him, 38
 40 Cush and Ammon shall serve him.

 But now thou hast spurned and rejected, 39
 Thou hast vented thy fury on thy loyal one ;
 Thou hast profaned the glory of thy servant, 40
 His diadem thou hast hurled to the ground.

 Thou hast broken down all his fences, 41
 Thou hast brought his fortresses to ruin :
 All that pass along the road lay him waste, 42
 He is a mark for the insults of his neighbours.

Thou hast lifted up the right hand of his foes, 43
 50 Thou hast made all his enemies to rejoice ;
 Yea, thou turnest his host backward, 44
 And hast not held him up in the battle.

Thou hast removed his glorious sceptre, 45
 And hurled his throne to the ground ;
 Thou hast made him drunken with wine that bewilders, 46
 Thou hast covered him with shame.¹

Where are thy lovingkindnesses, O Lord! 50
 Which thou didst swear unto David in thy faithfulness ?
 O remember the contumelies of the Arabians, 51 (52)
 Forget not the insults of the Jerahmeelites²

Subscription to Book III.

Blessed be Yahwè for evermore. Amen and Amen.

1-4. The opening words, though of doubtful origin, state quite correctly that what follows is based on 2 S. vii 8-16. חָזוֹן; so in 1 Ch. vii 15; גִּבּוֹר in 2 S. vii 17 בַּחֹר = גִּבּוֹר, as lxxviii. 31, 63, Am. iv. 10 דְּרִים, to 'cause to triumph,' cp. רוֹם, lvii. 6, 12. Note עֲזָר, 'help' = 'victory.'

6. **From Jeshimon - kadesh**, i.e. from the wilderness where David wandered before the change in his fortunes. Cp. 1 S. xiv. 1, 'Behold, David is in the wilderness of En-gedi' (rather 'En-kadesh'). See crit. note. —7 f. Cp. xviii. 39.

15 f. See on lxxii. 8. The *streams* are presumably the 'wâdys' of the Negeb. The term is conventional; cp. נָחַר פָּרַת (Perâth = Ephrath).

19 f. **My firstborn**. Israel (Ex. iv. 22) or Ephraim (Jer. xxxi. 9) is called Yahwè's 'firstborn son.'—*Sovereign* (עֲלִיוֹן). Israel too is called 'elyôn, Dt. xxvi. 19, xxviii. 1 in relation

to the gôyîm, or 'nations.'—24. *As the days of heaven*. So Dt. xi. 21 (of the duration of Israel).

35. **One thing**, אֶחָד, indicating the solemnity of the statement. Cp. lxxii. 12 So Del., Duhm, &c. Ba. prefers 'once'; G ἀπαξ.

41. Here begins the psalmist's complaint of the non-fulfilment of Yahwè's promises.—42. *Thy loyal one*, i.e. pious Israel. The reference of 'thine anointed' (so M) is disputed. According to Hitzig, the Jewish people is meant. Certainly the people must be referred to in all those passages which speak of long-continued sufferings. Moreover, in v. 51 we have 'thy servants,' and vv. 41 f. are clearly based on lxxx. 13, and refer to the people. It is quite possible for an imperial people, such as Israel, ideally, was, to be described as having a 'diadem,' a 'sceptre,' and a 'throne' (cp. Isa. lv. 3), and it would be only a step farther to call this people Yahwè's 'anointed.' Still it is very doubtful whether this last step was actually

¹ How long wilt thou hide thy lovingkindness ? | how long+ shall thy wrath burn like fire ? || (v. 47).

² O remember the Jerahmeelites [Ishmaelites], | the contumelies of all the sons of Edom. || The contumelies of the Jerahmeelites, the Ishmaelites, the Asshurites. Vv. 48, 49, 50 (part). || The Cushites (v. 52).

taken. The terms 'king' and 'anointed one,' when the people of Israel are referred to, both seem to have arisen through corruption. See on xxviii. 8, lxxxiv. 10, and see crit. note.

47 f. See preceding note. — 55 See on lx. 5, and crit. note. M has 'thou hast shortened the days of his youth' The meaning is not clear. Can we say that there is here a pathetic

allusion, and that the period of national independence seemed to one who languished under a foreign yoke a time of youthful vigour which might have lasted on indefinitely? At any rate, the parallel line does not favour this view of the poet's meaning.

57 f. An allusion to 2 S. vii. 8 ff.; cp. Isa. lv. 3b. חסדיך, as v. 2.

Critical Notes. 1-4. M's אִז דְּבַרְתָּ וְנָר may contain fragments of the true text. חסדיך; so the Gk. vss. (τοῖς ὁσίοις σου; G's υἱοῖς must be a corruption), except S', which has τοῖς προσφῆταις σου; so too TSJ, Rashi, Ibn Ezra, Baer, Ginsb. Some MSS. and many edd., however, have the sing. suff., which suits 2 S. vii. 4. Cp. on xvi. 10.—In l. 3 read צִיּוֹתֵי עֵזֶר אֶל-גִּבּוֹר (cp. 'צ', xlii. 9, xlv. 5) Most (Venema, Ol., Hu., Kau., Hal., Du.) change MG's עֵזֶר into נָזַר (cp. v. 40b). But the text-reading suits גִּבּוֹר better.

6. M בָּשָׁמוֹ קִדְּשִׁי מִשְׁחָתִי (cp. Ex. xxv. 6), implying that the king was consecrated as a priest; cp. Weinel, ZATW, 1898, p. 59. But nothing is said of this in 2 S. vii. 8. Most probably in that passage (see *Crit. Bib.*), as in lxxviii. 21 f., the true text specifies by name the district or region from which David was taken. Read מִיִּשְׁכֵּינִי קִדְּשִׁי מִשְׁחָתִי.

7. Read תִּכְוֶנָּה עִמּוֹ. M's תִּכְוֶנָּה עִמּוֹ is not fully justified by lxxviii. 37. Besides, something stronger is required.—8. Read אֶפְרַיִם וְיִזְרְעֵל תִּמְחָצֵם.

9 f. As Herz remarks, M's לֹא-יֵשִׁיא has very little sense, whatever meaning we give to the verb. He would read לֹא-אִסִּית (cp. 1 S. xxvi. 19), and thinks that G's οὐ προσθήσει implies a marginal gloss or a second rendering of אִסִּית as אִשִּׁית, which is represented by προστιθεμένη in lxii. 11, ci. 3. 'Of course, the difficulty in this hypothesis is to account for the third person.' I agree that א is dittographic, but think that we must read לֹא-יִנָּשׂ. אוֹיֵב, too, should probably be עֶרְבִי (as often), and in l. 10 בִּרְעוּלָה (so in 2 S. vii. 10) should be בִּן יִרְחֵמָל.

15. M בָּיִם. Read בִּימֵן = בִּירְחֵמָל; see exeg. note.

31. M אָפִיר. Read אָסִיר (Ol., Hu., Gr., Bt., Ba., &c.) Cp. 2 S. vii. 17, 1 Chr. xvii. 13.

39 f. M's כִּירָה יִכּוֹן עוֹלָם is an editor's correction of a corruptly written יִכְרְעוּ לוֹ יִרְחֵמָלִים. Cp. on l. 7. The סֵלָה which closes v. 38 comes from a fragment of יִרְחֵמָל (a correction).—For וְעַד בִּשְׁחָק וְעַד נֶאֱמָן read beyond doubt כּוֹשׁ וְעַד נֶאֱמָן. Cp. on v. 7. For another suggestion see *Jew. Rel. Life*, p. 109 f. Duhm is content with reading וְעַד הַשָּׁמַיִם נֶאֱמָן, 'and as long as the sky lasts, it (the throne) is constant.'

41. Read וַיִּתֶּה (Gr.).—43. M נִאֲרָתָהּ. Read probably מִנְרָתָהּ (and so in Lam. ii. 7), transposing this word and חֲלָלָתָהּ. Σ εἰς καταρὰν ἔδωκας, as if אַרְרָתָהּ. Herz, עֲכָרָתָהּ or נִעְלָתָהּ.—M בְּרִית. Read תִּפְאָרֶת, as in Isa. xlii. 6 (see *Crit. Bib.*).

47. M שִׁשְׁהוּ; G δὴ ἡπασσαν. But just before, breaking down and ruining is referred to. Read הִשְׁמֹו (lxxix. 7). Transposition; confusion of מ and ס.

51. M צוֹר חֲרָבוֹ; G ἡν βοήθειαν τῆς ῥομφαίας αὐτοῦ. Del., with insufficient justification, 'the edge of his sword'; Bā., 'with his sword which is as flint.' For צוֹר, Duhm מַצֵּר, Grätz אָחֹור. Both rightly refer to xlv. 11, but neither sees that חֲרָבוֹ has also to be corrected. That Gr. should not have noticed *where* אָחֹור lies hid is really strange. Read אָחֹור צָבָאוֹ. See xlv. 10b, 11a.

53. M כִּמְהָרוּ; G ἀπὸ καθαρισμοῦ αὐτόν (αὐτοῦ); AΣ ἡν καθαρότητα αὐτοῦ; cp. Kon., *Synt.*, p. 35. Read כִּמְהָ דָּרוֹ (Heiz); cp. Zech. vi. 13, 1 Chr. xxix. 25, Dan. xi. 21. Less easily and less elegantly, Bā. and Sellin read כִּמְהָ מִדָּו.

55 f. M יָמֵי עֲלוֹמָיו. No doubt, God may be said to 'shorten days,' but in this case עֲלוֹמָיו is not a natural qualification. Gr. proposes שְׁלוֹמָיו or שְׁלָמוֹ. But the || line suggests that the corruption lies deeper. Read probably הִשְׁפַּרְתּוֹ כִּי־נִי תַרְעֵלָה (cp. lx. 5). [G^B τοῦ θρόνου αὐτοῦ; G^A χρόνου, i.e. עֲלוֹמָיו.] The סֵלָה at the end of vv. 46 and 49 represents [א]חמ[א], which was probably a marginal correction belonging to v. 48. [In v. 47 read probably הִסְתִּיר הַסֵּדֶד; cp. on lxxiv. 1, lxxix. 5 (xiii. 2).]

57a, 59 f. M gives us these two lines in two forms (1 a.b. = v. 51; 2 a.b. = v. 52). The beginning of l. 59 is given nearly correctly in v. 51a; it is וְזָכַרְנָא חֲרָפַת. In v. 52a זָכַר has given place to אֲשֶׁר, and חֲרָפַת has become חֲרָפוֹ. The beginning of l. 60 has to be recovered from שְׂאֵתִיבְחִיקִי in v. 51b. Parallelism suggests אֵל תִּשְׁכַּח, and (omitting קִי as = a dittographed כָּל) we can without violence extract this from [שְׂאֵתִיבְחִי]. The כָּל which follows בְּחִיקִי in v. 51b, and the עֲקֻבוֹת in v. 52b both represent כָּלֶמֶת; see on vi. 8, and cp. Perles, *Anal.*, 14, 28. (Bo., Bi., Ba., Kau., partly agree; see also ST.) It remains to find out what are the nouns with which חֲרָפַת and כָּלֶמֶת are in construction. V. 51 gives עֲבָדֶיךָ and עֲבָדִים; v. 52 אֲוִיבֶיךָ and מְשִׁיחֶךָ. 'The contumelies of thy servants' is, of course, a possible phrase, but it is not so natural as 'the contumelies of thine enemies,' or rather (for עֲרָבִים is clearly the common original of עֲבָדֶיךָ and אֲוִיבֶיךָ), 'of the Arabians.' If so, both עֲבָדִים and מְשִׁיחֶךָ must conceal some ethnic or ethnics. The key to the former is supplied by מְרִיבֵי עַם in xviii. 44a; both the groups of letters compared are corruptions of יִרְחַמְאֵלִים. The key to the

latter is identical with the key to שִׁמְכָךְ in *v.* 13; both words are most probably corruptions of אֲבוֹשִׁים. To the couplet now restored *v.* 48, in its true form, appears to be a variant, while *v.* 49, in its true form, is a variant to part of *v.* 48, and one word in *v.* 50, viz. הֶרְאֵשְׁנִים, or rather, אֲשִׁחֲרוּרִים is an additional gloss on (אָרֶם) כָּל-בְּנֵי-אָדָם.¹ Duhm omits בַּחֲקִי in *v.* 51^b as a late insertion, and reads כָּל-רִיב מֵעַמִּים, and in *v.* 51^a עֲבָרְךָ = מְשִׁיחְךָ *v.* 52. 'The heels of thine anointed one' implies, according to Duhm, that the king (Alexander Jannæus) is a fugitive. סֵלָה, like שְׁאוּל (*v.* 49), is a fragment c

BOOK IV.

PSALM XC.

TRIMETERS. Verses 1-12 are so difficult that we may do well, in forming a view of the psalm, to start from verses 13-16 (17). From these it is plain that, unless the psalm is made up of two distinct poetic fragments, the theme of the work is Yahwè's painful desertion of his people during a long-continued national misfortune (cp. Olsh., Wellh.). It is, therefore, plain that for the psalm in its present state a later editor must be held responsible. The actual incoherence is indeed very great. The everlastingness of God is the subject of *vv.* 1, 2, 4; the perishableness of men that of *vv.* 3 and 5^a; the shortness of human life that of *vv.* 5^b, 6, 10, 12. In *vv.* 7-9 the misfortunes of the nation are explained as a proof of the divine anger, and though this is not directly stated, we are allowed to infer from the concatenation of the verses that the shortness of life itself arises from the divine anger at sin. What religious poet would have written thus? Neither as a contemplation of the nature of God and of man, nor as an appeal to Yahwè *de profundis*, can Ps xc. be pronounced a satisfactory poem; and if we look at Ps. xxxix. (which in its present form has considerable resemblance to Ps xc, but in the light of criticism becomes a composite poem, in which the original part has been both manipulated and, in its tendency, modified by the alterations and additions of an editor) we shall see that the solution of the problem here proposed is by no means strange or unparalleled. (Cp. also on lxxxix. 48f). The solution referred to is that the original psalm had a definite historical background. It was an appeal of oppressed Israel to Yahwè for help and (see *v.* 15) compensation, based on the close relation between itself and its God. The greatness of the Jerahmeelites may be of ancient origin, but the protection of Israel by Yahwè is still older. Much of the text, however, became illegible, and much perhaps failed to satisfy the editor, who, therefore, recast a large part of it so as to convey a more permanently valuable message. The rewritten portion contains *vv.* 1-12, but *vv.* 1-4 can with considerable probability be restored to their original form.

The following are the chief points of contact between this psalm and other literary works:—

Line 1: מָעוֹן, מָעוֹן, 'shelter, fortress,' xxvii. 1, xxviii. 8 (?), xxxi. 3, 5, xxxvii. 39, xliii. 2, lxxi. 3 (c.t.), xci. 9 (c.t.), Deut. xxxiii. 27 (c.t.).

¹ *Vv.* [redacted] should run thus (cp. the parallel corrections of corruptly written ethnics elsewhere, e.g. in xxxix. 5),—

זָכַרְנָא יִרְחַמְאֵלִים [יִשְׁמַעְאֵלִים]
חָרַפְתָּ כָּל-בְּנֵי-אָדָם
חָרַפְתָּ יִרְחַמְאֵלִים [יִשְׁמַעְאֵלִים]

As in Ps. xxxix., G presupposes an already corrupt text.

Line 2 : לָדָר דָּר, see especially lxxxix. 2.

3 : Antiquity of Jerahmeel, cp Num. xxiv. 7, 20a [in v. 8, רָאם לו is a corruption of יִרְחֵמָאֵל, parallel to מִצְרַיִם].

7 f. : Cp. xciv. 4 f., and other parallels (crit. note on ll. 1-8, end).

9 f. : Cp. xxxvii. 2, ciii. 15 f., and especially Isa. xlv. 5 [6], 'we all fade as leaves.'

12 : נִבְהַל of anguish such as precedes death; cp. vi. 3 f., II, xxx 8, civ. 29, &c.

14-16 : See crit. notes.

17-20 : Cp. Gen. xlvii. 9, Job ix. 25 f., Isa. xxxv. 10

22 : Cp. Joel ii. 11b.-25. Cp. vi 4, 5, xciv 3-26 Cp Dt. xxxii. 36, Ex. xxxii. 12.

27 : בִּבְקָר; cp. xxx. 6, xlv. 6, cxlii 8 (not cxli. 15)

29 : יְמוֹת (for יָמֵי), again only Dt xxxii. 7 (as here, beside יְשׁוּנוֹת, assonance, therefore).

31 : פָּעַל, of Yahwè's historical 'working' for his people, as xcii. 5, xcv. 9, lxxviii. 13, cp. xlv. 2

Prayer. Of the Ishmaelites [Jerahmeelites]

I

- I O Lord ! thou wast our stronghold,
Our God age after age,¹
Before thou didst exalt Jerahmeel, 2
And didst magnify Miššur and Ishmael.

Mayest thou put Ishmael to flight, 3
And say, Be disappointed, ye sons of Edom !
For the Jerahmeelites tread thy people down, 4
The Ishmaelites, the Arabians, and the Mišrites

Editorial (ll. 9-22).

- || Like grass which in the morning sprouts, 5, 6
10 But in the evening fades and withers,
So through thine anger we perish, 7
Through thine indignation we are affrighted.

Thou hast set our iniquities before thee, 8
Our treason in front of thy countenance ; .
Our doings are like spiders' webs, 9
Our works have been crushed like locusts. .

The days of our pilgrimage have fled, 10
Our years [have been swifter] than eagles,
They have fled through trouble and calamity,
20 For kindness and piety are at an end.

¹ Before the mountains were brought forth,
And thou hadst accomplished the works of the earth (v. 2a).

Who can withstand the violence of thine anger,
Or abide the fierceness of thy fury?
Show the Jerahmeelites their iniquities,
Yea, punish the sons of Jerahmeel.

Turn hither, O Yahwè ! how long ?
Relent over thy servants.
Satisfy us early with thy kindness,
That all our days we may shout with gladness.

Make us glad as many days as thou hast afflicted us,
30 As many years as we have seen misery :
Let thy doing appear to thy servants,
And thy magnificence to their [children's] children

Liturgical Appendix.

Let thy brightness, O Yahwè ! be +seen+ over us,
The work of our hands do thou establish

3 f. **Before thou didst exalt,** &c. 'Jerahmeel,' in the face of tradition, took vast proportions to the Israelites. Cp Num. xxiv. 7, 'his king shall be higher than Agag', v. 20, 'Amalek was the first of the nations' (see also on Am. vi. 1). Cp. introd.

5. One's impression is that the N. Arabians had combined to overpower and oppress Israel (cp. לַאֲרָבִים, לַאֲרָבִים, xciv.). It is the purpose of destroying Yahwè's people which those who sang these words prayed might be 'disappointed.'

9. There is a marked change in the subject, whatever interpretation we put upon vv 1-4. יְחִלָּה; Del. renders 'sprouts again.' This is strictly correct, but the emphasis is not on the *succession* of generations, but on the brevity of Israel's life as a community. Probably the writer thinks, not of Moses and the Exodus, but of a more recent foundation (cp. v. 17b). He is only a 'supplementer,' but he sincerely feels

the much-loved commonplaces which he once more repeats to edify his people

19 f. The 'trouble and calamity' spoken of are the result of the prevailing cruelty and impiety

21-24 The N. Arabians may be Yahwè's agents, but they are none the less transgressors of his fundamental laws, and have exceeded the limits of their commission (cp. Dt. xxxii 36, Isa xlvii. 6, li 23).

29 f Yahwè being a 'God of justice' (Isa xxx 18), a proportion can be expected between happiness and misery; at any rate, the latter should not exceed the former, for the Israelites are Yahwè's 'servants'

31 f פִּינָל; see introd.—הָדָר. The glory of Yahwè's self-manifestation.—34 The work of our hands, i.e. the full establishment of a law-obeying, righteous community.

Critical Notes. Title. לְמִשְׁחָה has not been adequately accounted for. There is so little plausibility in the view that Ps. xc has Mosaic authorship (see Hupf.-Now.), that one is bound to look farther for an explanation. Saadya (*ap.* Neubauer, *Studia Biblica*, II., 12) understood as=לְבָנֵי מִשְׁחָה (see I Chr. xxiii. 14, cp. לְאֹהֲרָיו in Chr =בְּנֵי א')

i.e. the psalm was to be sung by the bnē Mōšē, who were at the king's court. It is presumable, however, that the true title was one of those current elsewhere in the Psalter, and if so, considering the title of Ps. lxxxix., and remembering numerous analogous corruptions in the titles, it seems not impossible that אִשְׁרָה־אֱלֹהִים may be an editor's conjectural emendation of a corrupt form of the words לְהִימֵן הָאֱלֹהִים. לְמִשָּׁה may be another such emendation of the corrupt רְמִשׁוֹ or לְמִשׁוֹ, the original of which was רָשׁוּם = 'marked' (see *Enc. Bib.*, col. 3945). More probably, however, מִשָּׁה אִשׁ = ישמעאל, and אֱלֹהִים = ירחמאל. Cp. on title of Ps. xcii.

1-8. The commentators have naturally found this passage (*vv.* 1-4) in M (with which G in the main agrees) very difficult. In *vv.* 1, 2 two ideas seem to be interwoven, to the great detriment of the sense, viz. the close relation between Israel and its God, and the eternity of Yahwè. In *v.* 3 we apparently have a statement of the perishableness of man, based on Gen. iii. 19, but the phraseology is very strange, and *v.* 3b in particular is susceptible of more than one interpretation. *V.* 4 does not continue this subject, but goes back to that of the divine eternity, which it illustrates by two figures, where one (as Duhm justly remarks) would have been more effective. The position of Ps. xc. between Ps. lxxxix. and xci, xcii, xciv, leads us to suppose that Ps. xc. is by no means such a vague composition as it may appear. The original text must have contained references to special historical circumstances, and instead of following Duhm, who omits the words in *v.* 1 concerning Yahwè's relation to Israel, we should rather omit those in *v.* 2 concerning the eternity of Yahwè. It is noteworthy that the distich in *v.* 2a suggests a reminiscence of Prov. viii. 25 f, and that it would be more appropriate in a description of the antiquity of the divine Wisdom than in a hymn on the eternity of the divine Creator, for, since both the mountains and the earth in general were created by Yahwè, it is a poor thing to say that before anything had been created the Lord was. This suggests that the distich referred to was not a free composition of the editor, but based upon genuine material which had become indistinct and obscure. Can we detect the underlying genuine words? We have a right to be hopeful, because in *vv.* 2b, 3, and 4, there are several words which, as experience shows, are very likely to be corruptions of ethnic names. These words are (a) מְעוֹלָם, which in Gen. vi. 4, 1 S. xxvii. 8, Isa. lxiii. 19, Ezek. xxvi. 20, Mic. v. 1, is a corruption of [יִרְחַמָּאֵל]; (b) אָדָם, which can be as well אָדָם as אָדָם (cp. on lxxxix. 48); (c) אֶתְמוֹל, which in Mic. ii. 8 (see also on 1 S. iv. 7) is a corruption of יִרְחַמָּאֵל; (d) יַעֲבֹר, which may be illustrated by עֲבָרִים = עֲרָבִים in Jer. xxii. 20, and elsewhere; (e) אֲשַׁמּוּרָה, which is not far from מִצְרַיִם; and (f) לַיְלָה, which in xci. 5 (cp. xvi. 10) comes from יִרְחַמָּאֵל. The only solution possible under these circumstances now comes into view. We must read *ll.* 3 and 4 thus,—

בְּמָרָם הִרְיִמָּה יִרְחֵמָה
וַתִּגְדֵּל מְצוֹר וַיִּשְׁמְעֵאל

יִשׁ for תַּבַּל, as lxxvi. 13, &c., cp. lxxxiii. 8 (צור). יִשׁ for 'יש'; cp. אֲתַבְעֵל, 1 K. xvi. 31, for Ahab's wife was really a Mīṣiite (see *Crit. Bib.*). בְּתוֹל or בִּיתְאֵל (Josh. xix. 4, 1 S. xxx 27) is less probable, indeed, this name itself may *perhaps* come from יִשְׁמְעֵאל. We are now free not only from the awkward יִלְדוּ and תַּחוּלָּל, but also from the impossible וַתִּבֵּל אֶרֶץ. (In Prov. viii. 31 read מִלְאֲכַת אֶרְצוֹ; on Job xxxviii. 12, see Duhm.) We also understand the propriety of the Pasek in v. 2a.

The closing words of v. 2 must have grown out of מְעוֹלָם, which is a corrupt dittogram of יִרְחֵמָה (or perhaps a corruption of a marginal correction); they may be disregarded. The metre of lines 3 and 4 is now perfect. But what of lines 1 and 2? Since מְעוֹן does not mean 'refuge,' Houb. long ago proposed מְעוֹן (so read in lxx 3, xci. 9). But this is not enough. To preserve metre and parallelism, read—

אֶדְנִי מְעוֹנִי אֲתָה
אֱלֹהֵינוּ בְּדֶרֶךְ יָדָר

We now pass on to lines 5-8. תִּשָּׁב clearly ought to have a jussive force. אֲנוּשׁ is too vague, nor can עַד־דִּכָּא ('unto atoms,' Driver) be safely admitted. אֲנוּשׁ עַד is more than probably יִשְׁמְעֵאל (cp. on lvi. 2, Jer. xvii. 16), while דִּכָּא may possibly have come from אַחֲרֵי (cp. ix. 4, lvi. 10), and אֲדָם should no doubt be read אֶדָם. Lines 5 and 6 should therefore run thus,—

תִּשָּׁב יִשְׁמְעֵאל אַחֲרֵי
וַתֹּאמֶר בּוֹשׁוּ בְּנֵי־אָדָם

Lines 7 and 8 are more difficult. The subtlety of the first comparison in M may be admitted, but, as we have seen, there is a second less effective one, and even as the last stands one is surprised at a reference to God's superiority to the illusion of time at this point. כִּי־אֲתָמוּל כִּי־אֲתָמוּל may be our starting-point, why the superfluous כִּי? The probability is that אֶלֶף and כִּי־אֲתָמוּל (פ = מ, ח = כ) are both corrupt fragments of יִרְחֵמָה, that שָׁנִים represents a verb (take over ב, and read כִּבְשִׁים), and that עֵינִיד should be עֵמֶךְ; also that כִּי־אֲתָמוּל and בְּלִילָה are corrupt repetitions of יִרְחֵמָה, and that יַעֲבֹר and אֲשִׁמּוּרָה represent מְצָרִים and עֲרָבִים respectively. We may account similarly for זֶרֶם שְׁנָה יְהוּ in v. 5 (plausible as Herz's תִּרְדַּמָּה for 'זר' certainly is); it represents not improbably יִשְׁמְעֵאלִים, two corrupt repetitions or corrections. Read, therefore, as ll. 7, 8,—

כִּי־יִרְחֵמָה לִפְנֵי עֵמֶךְ
יִשְׁמְעֵאלִים וְעֲרָבִים וּמְצָרִים

and compare the parallel lists in lxxxiii. 6-8, and perhaps in lv. 11 f., 16, lvi. 7 f., lxiii. 11 f., xciv. 20.

9 ff. A double reading follows (*a*) בבקר כחציר יחלה, (*b*) בבקר יציץ וחלה. (*a*) is apparently correct, except that כחציר should open the clause.—M ימולל, surely not 'completes fading' (a 'direct-causative' sense), as Kon., § 324 dβ. Read probably ימל (xxxvii. 2); ל was dittographed. Gr., ימול.—M כי. Read כן.

14. M עֲלֵינוּ, 'our youthful age'? Read מַעֲלֵנוּ (cp. Isa. lxiv. 4, *SBOT*), with Gr, Herz.—M לְמֵאֹר; G εἰς φωτισμόν. Vague. Read לְמֵאֹר (Num. xii. 38).

15. M כִּי כָל־יָמֵינוּ פָּנוּ בְּעֶבְרֶתָךְ. כִּי at any rate is wrong; פָּנוּ הַיָּמִים (Jer vii. 4) is possible, but hardly פָּנוּ הַיָּמִים, metaphorically. The imperfect parallelism suggests corruption; there ought to be a figure in both lines. L. 16 (v. 9b) is represented in G by ἐξελίπομεν τὰ ἐτη ἡμῶν ὡς ἀράχνη ἐμελέτων. In ὡς ἀρ and ἐμελ. Gratz finds a double rendering of כְּמֹרְהָנָה. This is a mistake. ὡς ἀρ. (so also S) is a relic of the reading כְּקֹרִי עֲקָבִישׁ (Isa. lix. 5), and this should be read for כְּמֹרְהָנָה in L. 15; cp. כִּי שִׁבְבִים in Hos. viii. 6, which, as Ruben, *Crit. Remarks*, p. 15, shows, following E' (παπαλησιῶς τῷ ἀράχνης ἰστῷ), should be כְּקֹרִי עֵבֶ. The final כ is dittographic. יָמֵינוּ should be מַעֲשֵׂינוּ, and פָּנוּ, which springs from כָּנוּ, represents the same word (a dittogram).—Let us now leave the unfortunate spider (see on cxi. 4, and Merx and Duhm on Job xxvii. 18), and pass on to L. 16.

16. M כָּלֵנוּ שָׁנֵינוּ כְּמֹרְהָנָה. כְּמֹרְהָנָה, properly 'like a rumbling, groaning, moaning'; (see *BDB*). This is supposed to mean 'like a sigh,' or (Ol., We) 'like a thought.' G ἐμελέτων (? ὡς ὁ μελετῶν); J sicut sermonem loquens (הִנָּה?). Again corruption; and since Herz's כְּמֹרְהָנָה is too obscure, and we know how often the scribes split a word into two parts and put the second part first, and we need a suitable parallel to the spider, we may undoubtedly read כְּהִנָּבִים. Cp. Isa. xl. 22, Num. xiii. 33 (כִּי for הִנָּבִים; see *Enc Bib*, 'Locust'); see also on xxxvii. 41. כָּלֵנוּ is also wrong; men do not bring years to an end; years fly by necessity. Parallelism suggests פָּעֵלֵנוּ. For שָׁנֵינוּ (very suspicious beside שְׁנֹתֵינוּ) read perhaps נִתָּשׁוּ.

17-20. V. 10 was known in our text to the writer of *Fubilees* (xxiii. 12, 15, Charles). It consists, however, of reminiscences of Gen. xlvii. 9, Job ix. 25 f., Isa. xxxv. 10. The first passage suggested the phrase יָמֵי כְּנֹרֵינוּ; מִנִּי, however, has been extruded in MG by שְׁנֹתֵינוּ, which stands more correctly at the head of L. 18. יָמֵי מִנִּי is more fully represented by יָאֵם בְּנִבּוֹרֹת (which Pasek follows)—an untranslatable phrase (if Wellh. will pardon me). בָּהֵם is not a portion of נִבְהֵם (Du.), but an editor's attempt to make sense of בָּהֵרוּ miswritten for בָּרָחוּ (cp.

Job *l.c.*). שבעים and שמונים are both emendations of a corrupt form of מנשרים (parallel to the corruption מניארנ in Job vii. 6). קלו—the required parallel to ברחו—became effaced.—M ורהבם עמל ואון, a stilted phrase. Like בהם, is not רהבם a corruption of ברחו? For עמל read בעמל.—In *v* 10 חיש ונעפה חיש is plainly impossible, nor is Gratz's correction ונסופה (see *MGWJ*, xxvii. [1878] 130) satisfactory. G has *ὁτι ἐπηλθεν πρᾶτης ἐφ' ἡμᾶς, καὶ παιδευσθῆσόμεθα*, where *πρᾶτης* and *παιδευθ.* not improbably represent two variants, viz. אנה and נסרה. Of these אנה is to be preferred as a substitute for נעפה, while חיש (apparently neglected by G) may well be a corruption of חסד. We now attack the improbable reading נו. The root *seems* to occur in Num. xi. 31, but וינו can hardly stand, it is corrupt, and possibly came from נשא, corrupted also into נסע. Herz's suggestion נס is therefore plausible; but, though a little more remote, I prefer נמר (ז and ר confounded). Thus *l.* 20 becomes חסד ונמר וננה, which clearly resembles the phraseology of xii. 2.

21 f. מירידע עז אפך וכיראתך עברתך. A strange question. For who 'knew the power of Yahwè's anger' better than the Jews? And how enigmatical is the qualification 'according to thy fear' (Del, 'thy fearfulness,' but יראה in Ezek. i. 18 is questionable, see Cornill)! Wellh. would correct וכיראתך into ומי ירא **, suspecting תך to conceal some word analogous to עז. Certainly he is right in analyzing וכיר into a verb and a noun. But he overlooks the fact that a group of letters often does double duty by representing two words or a word and a part of a word. Thus כיר in 'וכיר' represents (1) יכיל (cp. Joel ii. 11), and (2) נכר in נברת. The parallelism is now perfect. Read ויכיל נברת עברתך.

23. M למונות ימינו כן הודע, *z.c.* 'teach us to ponder the short duration of our life' (cp. xxxix. 5 f.) as thy religion (Hitz.) or thy wrath (Driver, *Par. Ps.*, 269) requires,' unless indeed, with Ew., Ol, Ba., Kau, we take כן to mean 'such knowledge.' Surely most unsatisfactory. For ימינו G presupposes ימינך. This is certainly plausible. כן might be the transposed נך in 'כו', while נו, if attached to הודע, would produce הודיענו. 'Make us to know the ** of thy right hand' would be possible, if *l.* 24, which is certainly corrupt, could be so restored as to give a parallel sense, *z.g.* 'the exploits of thine arm cause us to see,' or 'and we will sing praise to thy name for ever.' This, however, would be hopeless; and since one or two more references to the N. Arabians, underlying the present text, may well be expected, we have now to ask if anything in our present text is favourable to this anticipation. The answer may be given with some confidence. As ימיני in i S. ix. 6, and elsewhere, has arisen out of ירחמאלי, it is even more possible that כן ימינו represents ירחמאלי, since כן may, on

the ground of many analogies, represent **חַר**, another fragment of **ירחמאל**. (See also on lx. 7; lxxx. 18.) We have still, it is true, to emend **למנות**, and also to show that *l.* 24 may legitimately be so corrected as to furnish a suitable close to a short prayer against the Jerahmeelites. As to **למנות**, a perfectly certain emendation is impossible, because **למ** is obviously a fragment of **ירחמאל**, which has extruded the two opening letters of the first word. Very probably, however, we should read **עֲנוּתָם**.

24. **M** **וּנְבִיא לִבְבִּי חֲכָמָה**; **Kr.** **וּנְבִיא**, but 'A Σ E' J S presuppose **וּנְבִיא**. T implies **נְבִיא** ('prophet'). G perhaps **נְבוֹנִי** (*τὸὺς πεπαιδευμένους*). So much is clear—that M's text cannot mean 'that we may attain wisdom.' Yet if *v.* 12a in M is correct, the text of *v.* 12b ought to have this sense. Hence Wellh. reads for **לִבְבִּי**, **לִבְבִּי**, and renders 'that we may enter the gate of wisdom.' Surely most improbable. 'Gate of wisdom' (We. compares **פתח תְּקוּהָה**, Hos. ii. 17) is not in the style of a psalmist, and **בָּב** is a New Hebrew word (Ar. *bāb*). Now that we have the key, however, the correction of the faults cannot be difficult. Read probably **וּבְנֵי יִרְחָמָאֵל הַכִּיָּה**. That **בָּבֶל** can represent **ירחמאל** we have seen already (note on lxxxvii. 4). It is true, this gives us a double mention of the Jerahmeelites. We might avoid this by reading **נָבֶל**; but perhaps **בְּנֵי יִרְ** was sufficient variation to satisfy the psalmist.

31. **פַּעֲלֶיךָ**, all Vss. except Jerome's; **פַּעֲלֶיךָ**, most MSS and edd., and so Ginsb. (note sing. verb, and analogues of other passages, for which see introd.).

32. Read, for metre's sake, **עַל-בְּנֵי בְנֵיהֶם**. Cp ciii. 17—

33. **אֱלֹהֵינוּ** is merely a variant to **עֲלֵינוּ**. **נַעַם** (Σ *καλός*), which cannot properly be applied to Yahwè (see on xxvii. 4), has possibly arisen out of **נִגְהַךְ**; G has *λαμπρότης*, which in Isa. lx. 3 represents **נִגָּה**.

34. M adds **וּמַעֲשֵׂה יָדֵינוּ פִּנְיָהּ**, a dittogram (ו added at end).

PSALM XCI.

TRIMETERS. The psalmist, whose work is fitly placed as a contrast to Ps. xc., describes the felicity of Israel in the Messianic age. This is made to consist in a satisfied sense of justice, Israel being rewarded for his perfect trust in Yahwè by a secure and glorious existence under angelic guardianship and of indefinitely long duration, while his oppressors, who are not only described symbolically as serpents, adders, vipers, and dragons, but realistically as Jerahmeelites, Ishmaelites, Arabians, and Maacathites, are destroyed by thousands and by myriads. The psalm naturally falls into three parts: (a) *ll.* 1-18, (b) *ll.* 19-26, (c) *ll.* 27-34. Each of these begins with a reference to Israel's trust in Yahwè, and closes with a

reference to his deliverance from his enemies ; the close of the third part, however, is expressed with more reserve than that of the two preceding parts, so as to avoid leaving an unpleasing impression. •The ordinary view (that the psalm is a general expression of faith in a righteous and faithful God, cp. Job v. 17 ff) must therefore be abandoned. The psalm, like so many others, was originally full of point. For Israel to enjoy his future happiness without the assurance that this would not be rudely disturbed by his restless and malicious foes, would be impossible. For devotional use we cannot but estimate the work of the later editor highly ; it has a value of its own, and the best right of existence in the Church's hymnal. On the reference of the psalm, cp. Coblenz, pp. 189 f. It is only the psalm as modified by an editor which permits a doubt as to whether the pious community or the individual Israelite (so Duhm) may be supposed to be addressed. But cp. Smend, *ZATW*, 1888, p. 87.

1	Happy is the servant of the Most High !	1
	In the Rock of Israel doth he abide.	
	I say of Yahwè, + He is+ my refuge,	2
	My fortress ¹ in which I trust.	
	‘ For he will rescue thee from the sword,	3
	He will deliver thee from the insults of the Arabian ;	
	With his pinions will he shelter thee,	4
	And under his wings wilt thou find refuge ;	
10	[For with] his favour will he encompass thee,	
	[And with] his faithfulness [will he crown thee].	
	‘ Thou wilt not fear the sword of Jerahmeel,	5
	Nor dread the arrow of the Ishmaelites,	
	The Arabian who roves in the darkness,	6
	The Maacathite who ravages at noonday	
	‘ Thousands will fall among thine adversaries,	7
	Myriads among thy haters ;	
	Thine eye will gaze at Jerahmeel ;	8
	It will behold the recompense of the Asshurites	
	‘ For thou hast made Yahwè thy refuge,	9
20	Thou hast taken the Most High for thy stronghold ;	
	No misfortune will befall thee,	10
	No calamity will come nigh thy tent.	
	‘ For he charges his angels concerning thee	11
	To guard thee in all thy ways.	
	On their hands will they bear thee,	12
	Lest thy foot strike against a stone.	
	On serpents and vipers wilt thou tread,	13
	On vipers and dragons wilt thou trample ’	

¹ My God.

- ' Because in me he takes refuge, I will free him, 14
 I will make him secure because he knows my name :
 When he calls upon me I will answer him, 15
 30 In trouble I myself am at his side.
- I will rescue him and bring him to honour,
 * * * * *
 With prolonged days will I satisfy him, 16
 And grant him to enjoy my succour.'

1. **The servant...** משרת indicates the priestly office of the person referred to. That person is pious Israel (cp. Isa. lxi 6, Ex xix. 6).

4 ff. **My fortress.** See xviii. 2. *From the sword*, viz. of Jerahmeel (l 11). — *From the insults*. Such insults as 'Where is thy God?' (xlii. 3, io, lxxix. 10, cxv. 2)

7. **With his pinions.** Perhaps a reminiscence of Dt. xxxii. 11. But cp lxi 5

9 f See v. 13 — 11. *The sword of Jerahmeel* . . For the fear inspired by the Jerahmeelites cp. cxxi 6, Cant. iii 8 (see *Crit. Bib.*). The 'sword of Jerahmeel,' or of 'the Arabian,' was proverbial (see lxiv. 26, lxxvi. 4, and *Crit. Bib.* on Jer. vi. 25b, Hos. ii. 20). — 12. *The arrow*, &c. Cp. lxxvi. 4,

Jer xlix. 35 (עלים from Ilos ii. 20.

20. **Thy stronghold.** Cp. xc. 1 — 23 — *Thy angels*. 'Yahwe's mighty ones (*gabbārīm*, ciii 20, Joel iv. 11). No trace here of the belief in a *single* angelic guardian of a nation (Dan. x. 13, 20) Duhm, who explains the psalm as belonging to the pious Israelite, illustrates the passage by Tobit and Dan iii. There, however, a single heavenly guardian is referred to.

25. Symbols of deadly malignity. Cp. lviii 5, cxi 4, Dt. xxxii. 33 The 'lion and adder' of M T are, as Duhm remarks, 'a singular pair.' The lion and the dragon, however, are combined in Sirach xxv. 16. See *crit. note*.

27. A sudden and effective transition, as in lvi. 11; cp. xii. 6 — 29-34 Cp. l. 15, 23.

Critical Notes. 1. מ יִשָּׁב בְּסֶתֶר עָלָיו, the subject to יִתְלוֹן, making this warm, devotional lyric begin with a tautological maxim. Grimme proposes to read יִשָּׁב, and in v. 2a to point אָמַר, thus providing a subject for the two verbs יִשָּׁב and יִתְלֶה. יִשָּׁב had already been suggested by Krochmal, who attached v. 1 to the heading of Ps. xc., as a pious ejaculation in honour of Moses. This, however, is without a parallel in Jewish poetry. A step in the right direction was taken by Kennicott, who proposed to prefix אֲשֶׁרִי (so after him Ol., Hu., Reuss, Dy., Gr., Bi., Che.⁽¹⁾, Kau; Hal. אֲשֶׁרִיךָ), but this produces a tetrameter. A little more experience of the errors of the scribes would have shown that אֲשֶׁרִי may underlie יִשָּׁב; and if this is possible, we have no alternative but to adopt the view, for no other introduction is well conceivable (cp. xli. 2, cxii. 1, cxxviii. 1). It follows from this that בְּסֶתֶר is wrong, in spite of the parallelism with בָּצַל. No result of experience is more sure than this—that the words which look the most certain are often the most questionable. On the analogy of the parallel passages, the clause with אֲשֶׁרִי ought to describe the class to which the 'happy'

person belongs, and the clause with 'יתל' the nature of the happiness which he enjoys. Either **נסתר** or (if **ב** is to be prefixed to עליון) **סתר** ought, therefore, to represent a participle. By no possibility can **סתר** have arisen out of **בטח**; it would seem then that the initial **ב** must have come out of the preformative of the Piel participle. Read, therefore, אשרי **משרת** עליון.

2. M **בצל שדי**. The only strongly suspicious feature of this is **שדי** (see *Enc. Bib.*, 'Shaddai'). Remember (1) that this rare divine name only occurs once again in M of the Psalter (lxviii. 15), and that there it is corrupt. Notice also (2) that *v.* 2 presents points of contact with xviii. 3; we do not expect a reference in *v.* 1 to the shadow of Yahwè's wings (cp. xxxvi. 8, &c.) here, whereas in *v.* 4 a reference to these wings is quite natural. Read **בצר ישראל** (Isa. xxx 29, 2 S. xviii 3).

3. M **אמר**; this seems to be right. *G* $\epsilon\rho\epsilon\iota$ = **אמר**?—so Hu., Dy., Gr., &c. But this is consequent upon the corruptions in *ll.* 1, 2. Barhebræus (Ba.), H₁, We, **אמר**.

4. Either **ומצודתי** or **אלהי** is an insertion; probably the latter. Thus we get a better parallelism. The writer thinks of xviii. 2; cp *v.* 9.

5 f. Verse 3*a* is too long and *v.* 3*b* too short for a tetrameter. We have also to ask whether 'the fowler's snare' and 'the destructive pestilence' are likely terms for the great national trouble. And altogether one may have considerable doubt whether the large amount of space given in this psalm (according to M G) to danger from pestilence is in the least probable. In *v.* 5*a* we find **מפחד לילה**, where **לילה** (which again and again in Pss. has grown out of another word, cp. on xvi. 7, xlii. 9, lxxvii. 3) is certainly a corruption of **ירחמאל**, and in *v.* 6*a* **מדבר** for **מערב**. It is surely plain that **מפח** has come from **מפחד**, and natural to correct this word both here and in *v.* 5*a* into **מחרב**. And what of **יקוש**? Parallelism suggests the correction **ישועה**, which corresponds in sense and in position to **יצילך הוה**. **מדבר הוה** should probably be **מחרפות ערבי**. **הוה** is *a priori* likely to be corrupt (cp. on lvii. 2). *G S* suggest **מדבר** (cp. xxxviii. 13); so Kenn, Gr., Ba., Grimme. Inadequate.

9 f. M **צנה וסחרה אמתו**. So 'A T J and perhaps *S*; T has **תריסא ועגילא** (cp. T, xxxv. 2). But **סחרה**, 'buckler,' is hard to defend, and corruption from **תריסה** (cp. Tharsi, the surname of Simon the Maccabee [S, 1 Macc. ii. 3]) is improbable. *G* presupposes **יסבךך** (cp. Dt. xxxii. 10). So Whitehouse, Kenn. badly **יסחרך**. This, however, is not enough. Dt. xxxii. 10 suggests that, not Yahwè's truth, but Yahwè himself is the subject of the verb. Note also (1) the omission of **כ** before **צנה**, (2) that we do not expect a triplet, and (3) that we have

already had cause to suspect צנה in v. 13 (see note). Taking a suggestion from that passage and from xxxii. 10, let us read—

[בִּי־רָצְנוּ יִסְבְּבֶךָ
וְאֶמְתֵּךָ יַעֲטֶרְךָ]

11. M מִפְּחַד לִילָה. Read מִחָרֵב יִרְחֶמָל (see on l. 5). For a nearly exact parallel, see Cant. iii. 8 (armed warriors, 'for fear of Jerahmeel,' read יִרְחֶמָל for לִילָה). מִפְּחַד in Ps is really a confusion between מִחָרֵב (ב became פ) and תִּפְחָד. Line 12 should begin תִּפְחָד לא תִּפְחָד (לא תִּירָא ||); cp. xxvii 1); the לא fell out owing to the preceding לִילָה. יְעוֹף יוֹמָם needs correction; יוֹמָם is hardly less suspicious than לִילָה. The words evidently represent some ethnic, surely יִשְׁמַעֲלִים (two corrupt fragments).

13 f. M מִדְּבַר. Read מִעֲרָבִי. The corruption is paralleled elsewhere.—M יִהְיֶה Read יִהְיֶה (Prov. vi. 11).—M מִקְטָב cp. Dt. xxxii. 24. Read מִמַּעֲכָתִי. The final ב in מִקְטָב comes from מ; ט from ת; ק from כ. Cp. *Enc. Bib.*, 'Maacah,' place-name, end.—M יִשׁוּד. Read יִשָּׁד (Ba).

15. M מִצְדָּה, followed by Pasek. Vague: also, if the speaker is Israel, unsuitable. Read מִצְרִיָּה.

16. M מִימִינֶךָ. Read מִמִּשְׁנֵאֶיךָ. Omit אֱלֹהֶיךָ לֹא יִנָּשׁ, which implies the wrong reading דְּבַר in v. 6. It seems to be due to the editor, who gently manipulated the relics of two marginal corrections, viz. יִרְחֶמָל, represented by אֱלֹהֶיךָ לֹא, and גִּשּׁוּרִים (= אֲשׁוּרִים or אֲשַׁחֲרִים), represented by יִנָּשׁ. See on l. 18.

17. M בֶּרֶק בְּעֵינֶיךָ תִּבְטֵט. A poor parallel to l. 18. רֶק too is very odd, and בְּעֵינֶיךָ very weak. The two first words are clearly an attenuated form of בִּירְחֶמָל. For an early (partial) correction see preceding note.

18. M רָשָׁעִים. This might be an epithet of the Jerahmeelites (l. 17). But bearing in mind xcii. 12 (corr. text), and considering that we have to account for יִנָּשׁ in v. 7b, we cannot help restoring אֲשׁוּרִים.

19 f. אָתָּה is plainly wrong. We might read 'לִי כִּי־אִמְרָתָה' (similarly Grimme); see l. 3. To insert אִמְרָת, with Ol., Hu., Gr., Kau. &c., before or after אָתָּה, would make a tetrameter. Merrick, Lowth, Wellh., propose מִחֶסֶד, i.e. 'as for thee, Yahwè is thy refuge'; but comparing lxxiii. 28, why not read מִחֶסֶד יְיָ כִּי־שָׁתָה? So Perles, *Anal.*, 86.—M מְעוֹנָךְ. Read מְעוֹזְךָ (Ol., Gr., Che.⁽¹⁾, Kau.). Cp. on lxxi. 3, xc. 1.

27. The combinations 'lion and adder,' 'young lion and dragon' are improbable. For שָׁחַל G (ἐπ' ὕσπιδα) presupposes זָחַל. This should be restored, and for כְּפִיר we should probably read כֶּרֶף or the like, agreeably to G's rendering of שְׁנֵי כְּפִירִים in Job iv. 10 (γαυρίαμα δρακόντων), which Beer explains by a reference to Ass. *kurfa*, 'asp, viper.'

29. M בִּי חֶשֶׁק. Incredible. Read בִּי חֶסֶד (cp. ll. 3, 21), with G, Kennicott.

PSALM XCII.

TRIMETERS. A hymn to the faithful God who has so wondrously interposed for his righteous people. So at least it appears at first sight. But the point of view is only imaginative; 'we see not yet all things put under him' (Heb. ii 8). As in the case of other psalms (especially xli-vl-viii.), the descriptions of triumph over Israel's foes are anticipative. Whether any minor political event, fortunate for Israel but disastrous for Edomites, supplied fuel to the flame of faith, we know not, nor is the supposition at all necessary. For Israel had learned the lesson of patience; God's mill grinds slowly, and the 'end' will come suddenly. True wisdom consisted, for the pious, in ability to realize that Yahwè permits his opponents to proceed to an extreme of arrogance in order to make his vengeance the more strikingly complete (cp. Isa. x. 32-34), immediately after which Israel will receive the righteous reward of his piety. We may, with Gratz, compare Ps. lxxiii. (cp. vv. 6 f. with lxxiii. 22), except that the writer of our psalm gives no hint of the mental agony which many believers underwent in endeavouring to reach or to keep this wisdom. See also xciv. 8-10, and cp. the neighbouring psalms in general. In all these psalms there has been great editorial activity in the correction and adaptation of the text, and if there is really an allusion in i Macc. ix. 23 to the traditional text of v. 8, it is clear that the text must have been transformed not later than the Maccabean period. The corruption of the original title (see on v. 1) led to the appropriation of this psalm to the sabbath, and consequently to that of Ps. xciv to the fourth, and of Ps. xciii. to the fifth day of the week. This liturgical arrangement involved some rather artificial applications of the text. Thus the Targ. gives this title to Ps. xcii, 'Praise and song which Adam the first man said upon the sabbath-day,' and even Delitzsch is so far influenced as to interpret 'thy works' (v. 6) of the works of creation.

Marked. Of the Ishmaelites.

- | | | |
|----|--|---|
| | | 1 |
| 1 | Good is it to give thanks to Yahwè, | 2 |
| | To chant praise to the name of the Most High, | |
| | To declare his lovingkindness in the sanctuary, | 3 |
| | His faithfulness in the house of our God, | |
| | To the sound of the horn and the lute, | 4 |
| | To the sweetly-sounding notes of the lyre. | |
| | For thou hast gladdened me, O Yahwè! by thy doing, | 5 |
| | At the works of thy hands I shout for joy. | |
| | How great are thy works, O Yahwè! | 6 |
| 10 | Exceeding deep are thy designs. | |
| | A dullard cannot discern this, | 7 |
| | A fool cannot understand it. | |

For those of Ashhur and Maacath were in league, 8a
 And all the clans of On stood in array.
 The hosts of the Ishmaelites perished, 8b, 9
 All the clans of On were scattered abroad ;¹

And the castles of Jerahmeel were consumed, 11
 And the palaces of Ishmael were broken in pieces ;
 Mine eye beheld the fate of Ishmael, 12
 20 It had pleasure in the fate of the clans of On.

The righteous springs up like a palm-tree, 13
 Waxes tall as a cedar in Lebanon ;
 By the goodness of Yahwè they are safe and sound, 14
 By the lovingkindness of our God they are healed.

They are still vigorous in old age, 15
 They are full of sap and luxuriant ;
 To make known that Yahwè is just, 16
 That in my Rock there is no unrighteousness.

1 f, 5 f. Cp. xxxiii 1 f—7 f. *Thou hast gladdened me*, as if in answer to the prayer in xc. 15. פִּעַל, of Yahwè's great deeds for his people, as in xc. 16 (see introd. to Ps xc, end). —*The works of thy hands*, synon. with 'thy doing'; cp. cxliii 5 Del explains of the works of creation, but the reference to national foes is too marked to allow this.

10 f. *Thy designs*, i.e. thy plans for training and establishing thy people (cp. xl. 6, Isa. lv. 8 f.).—*A dullard*, בֶּצֶר, as xlix. 11, lxxiii. 22; cp. בְּעֵינַי בְּעֵינַי, xciv. 8 See introd.

13 ff. The difficulties of the text are really insuperable. Nevertheless, the editor deserves credit for suggesting a meaning which must have commended itself to many readers. The old retribution doctrine has been modified. The righteous, as experience shows, do not always flourish. But when the wicked seem to be at the height of their glory we may be sure that a sudden

catastrophe is at hand (cp xciv. 13). The original text, however, referred to the anticipated confederation of N. Arabian peoples (under archaic designations) against Israel. See crit. note Cp. on lxxxiii. 6–9, xciv. 11. 13 f. —For *On*, see on xiv. 1. 7. —*The castles of Jerahmeel*. See on ix. 7, and cp. on xlix. 12, lxi. 26, Am. i. 12, Isa. xxv. 2.

21. צִדִּיק, i.e. the 'righteous nation' (Isa. xxvi. 2) personified. So Isa. xxiv. 16, Hab. i. 4, 13, ii. 4. Naturally enough, the plural soon steps in (11. 23 f.).—*Like a palm-tree*. Trees are symbols both of the long life (Isa. lxxv. 22, cp. Ps xci. 16) and the prosperous activity (i. 3) of Yahwè's people. The Arabian poet Labid has a similar comparison of God's blessed ones to fruit-laden palm-trees. Cp. also *Crit. Bib.*, on Num. xxiv. 6.

24. **Healed**, i.e. brought into a condition of soundness (11. 23). Cp. Ex. xv. 26, 'I am Yahwè thy healer'; Ps ciii 3, cvii 20.

¹ The hosts of the Arabians perish, | all those of Jerahmeel are scattered abroad (v. 10).

Critical Notes. Title. לִיּוֹם הַשַּׁבָּת (so too G) may have come from עַל־הַשְּׁמִינִית, which represents לִישְׁמֵעָאֵלִים. See on title of Ps xxxviii, and cp. the psalm-heading, 'of Salmah.' See General Introd.

2 f. M אַמוֹנָתוֹ, חֶסְדּוֹ, שְׁמוֹ. Read אַמוֹנָתָךְ, חֶסְדְּךָ, שְׁמֶךָ. because of לִיהוָה (see on l. 3) אֱלֹהֵינוּ. ו and ד are easily confounded.

3. M בִּלְלוֹת, בִּבְקָר. לִלוֹת occurs again in xvi. 7, cxxxiv. 1; in each case it is, for a special reason, suspicious. Here too it surprises us, (1) because it forms a poor parallel to בִּקָּר, and (2) because the line produced by it is metrically incomplete. Cp cxxxiv. 1 f. (corr. text), and read בֵּית אֱלֹהֵינוּ and בִּקְדֵּשׁ.

5. Read, בְּקוֹל שׁוֹפָר וְנֶבֶל (see on xxxiii. 2).

6. M עָלֵי הַפִּיּוֹן בְּכִנּוֹר. 'הַג' is thought to mean 'loud music'; but see note on ix. 17, the only other supposed authority for this sense. Read בְּקוֹל גְּעִיכֹת כִּנּוֹר. See on cl 4b.

13-16. There is considerable difficulty here, though not of the kind which strikes the superficial reader. The figurative description of the wicked as 'springing up' (פָּרַח) and 'blossoming' (צִיץ) is not what we expect; the wickedness, as Ps. xciv. shows, was very concrete. להִשְׁמֹד עַד־עַד also stands in strange isolation, we should at the very least have to prefix אֵךְ. Then, how improbable is 'אתה מרום'! And apart from the repetition (not found in G^B), how impossible is the vagueness of v. 9! Surely the mystery spoken of in v. 7 has a definite historical reference. A probable solution of the problem can be offered. Read—

כִּי חָבְרוּ אֲשׁוּר וּמַעֲכָת
וַיִּתְּצֻבּוּ כָּל־אֲלֹפֵי אוֹן
בְּמַחְנֵי יִשְׁמֵעָאֵלִים אֲבָדוּ
וַיִּתְּפְּרְדּוּ כָּל־אֲלֹפֵי אוֹן

This result is reached by considering vv. 8, 9, 10 together. Verse 8a gives us a complete distich, but the text needs correction. רַשְׁעִים probably comes from אֲשׁוּר 'Asshur'=Ashhur or Geshur (see on lxxxiii. 9). כְּמוֹ is a fragment of וּמַעֲכָת and עֲשָׂב and וַיִּצְצוּ are both corruptions of וַיִּתְּצֻבּוּ. אֲלֹפֵי אוֹן is, not certainly, but very possibly אֲלֹפֵי אוֹן (see on xiv. 4). Next, as to vv. 8b, 9; these represent another but not a complete distich. The material provided is—לִהְיוֹת עַד־עַד וְאַתָּה; most unnatural. Here v. 10 gives invaluable help. Omitting a dittogram, together with the inserted וְיִהְיוּ, and correcting הֵנּוּ כִּי into מַחְנֵי, and אֲלֹפֵי אֲוֹן as proposed, we have—

בְּמַחְנֵי עַרְבִים יִבְדּוּ
וַיִּתְּפְּרְדּוּ כָּל־אֲלֹפֵי אוֹן

We now see what **לְהַשְׁמֹדִם** and **עַד עַד** must have come from, viz. **יִשְׁמַעְאֵלִים** and **אֲבָדוּ**. To the former word **עַרְבִים** is a variant. **מַחֲנִי** has fallen out before 'יִשְׁמִ'. With regard to **וְאֵתָה כְּרוּם** and **יְהוֹה**, the former appears to represent **וְיִתְפַּרְדּוּ**, the latter **יִרְחֵמְאֵלִים** (the two halves of the word transposed). '**יִרַח**' is a variant to **אֶלְפִי אֹון**. For **אֲבָדוּ** we might read **רָעָדוּ**, 'shuddered.'

17. M **וְתָרַם כְּרָאִים קָרְנִי**; G J, however, presuppose **וְתָרַם** (so too Hi.). **רָאִים** is usually taken to be inaccurately written for **רָאֵם**; cp. **רִים**, Job xxxix. 9 f. But both L. 17 and L. 18 are suspicious, and the **י** in **כְּרָאִים** is rather to be viewed as an indication of corruption. Assuming that the destruction of the enemies is still referred to, it is not only possible but probable that we should read **וְיִתְּמוּ אֲרָמְנוֹת יִרְחֵמְאֵל** (cp. ix 7, corr. text). That **כ** and **נ**, **ר** and **ו** may be confounded, is well known. The final **ת** in '**אֵר**' was probably once marked by a sign of abbreviation. **קָרְנִי** comes probably from **רַקֵּם** (**מ**=**נִי**), one of the current mutilations of **יִרְחֵמְאֵל** (cp. *E Bib.*, 'Rekem').—M **בְּלִתִּי בְשָׁמֹן** **רַעְנָן** The usage of **בָּלָל** in Leviticus does not favour the reading of M; besides the word is elsewhere transitive (hence Ol., Du. **בְּלִלְתִּי**). And if **רַעְנָן** were right, should we not require **כְּבָרוּשׁ**, or the like? G & J presuppose **בְּלִתִּי** 'my waxing old' (? Gen. xviii. 12), which is adopted by Hu., B1., B2. It should be added that & also presupposes **בְּשָׁמֹן**, for he renders *ἡ παλαιώσις μου ὡς ἐλαία εὐθαλής*. Plainly, however, **שָׁמֹן** cannot be equivalent to **בְּרִשְׁמֹן** (Isa. v. 1, & *ἐλαία*). Sense can only be restored by reading **וְהִיכְלִי יִשְׁמַעְאֵל נִגְדָּעוּ** (**שָׁמֹן** for 'יִשְׁמִ', as Isa. v. 1, x. 27, and elsewhere).

19 f. M **בְּשׁוּרֵי**. The vss. presuppose **בְּשִׁרְרֵי**, which Gr., Hal., Ba., We., Du., Buhl adopt. But this is a very doubtful form (see on v. 9), and we require here an ethnic. Read **בְּיִשְׁמַעְאֵל**.—M **בְּקָמִים עָלַי מְרַעִים**, which Hitzig attempts to account for by comparing 1 Chr. xxvii. 5, 1 S. xxxi. 3. Other critics (Ley, Ba., We. and Ol.?) arbitrarily expunge **מְרַעִים** as a gloss on **עָלַי בְּקָמִים**, while Duhm deletes **עָלַי**, and Gratz is content to read **בְּקָמִים**. But there is surely a better remedy. **בְּקָמִים** and **עָלַי מְרַעִים** (cp. on xxi. 12) both represent **יִרְחֵמְאֵלִים**: no correction could be more abundantly justified by parallels.—M **תִּשְׁמַעְנָה** **אֲזִנִּי**, an unexampled phrase. Read certainly **תִּשְׁתַּעֲשַׁעַה** (cxix. 16, 47, and corr. text of 147).

23. M **שְׁתּוּלִים**. But were any trees planted in the temple courts? See on lii. 10. Besides we require an independent clause, parallel to L. 24, not a mere subject to **יִפְרִיחוּ** in that line. The text must be incorrect. Read probably **יִשְׁלְמוּ**; cp. on שתולה, Hos. ix. 13. Continue **יְהוֹה בְּטוֹב יְהוֹה** (cp. lii. 10).

24 f. For **בְּחִצְרוֹת** read **בְּחֶסֶד** and for **יִפְרִיחוּ** read **יִרְפְּאוּ**. So a natural sense is recovered.—For **יִנְבְּרוּ** read **יִנְבְּרוּ** (Gr.): cp. on lxii. 11.

PSALM XCIII.

TRIMETERS. This is usually regarded as one of the 'accession-psalms,' and classed with Pss. xlvii. and xc. c., most of which, according to Prof. Briggs, were originally parts of one great hymn on the theme 'Yahwè doth reign' (*Messianic Prophecy*, 449 f.; similarly Gratz). It is, however, strange that Ps. xciii. should be separated from Ps. xc., and the difficulties of the little poem are so great that one is obliged to test the traditional text very strictly, in case it should have arisen by editorial recasting of an older text. The result at which we arrive is certainly disappointing. We should have been glad of a psalm on a perfectly new theme, and if, as Hommel (*Exp. T.* x. 48. [1898]) suggested, it was derived from a primitive Babylonian hymn to the god Ea, only those who think it essential to religion to isolate Israelite literature from external influences would take offence. The conjecture, however, is a gratuitous one. Nor can we even hold with Duhm that the original theme (cp. the title of Ps. xciii. in G) was the victory of Yahwè, at creation, over the primitive sea of chaos (a weakened form of the dragon-myth). Nor can the psalm be said to commemorate the restoration of Israel and the rebuilding of the temple regarded as a manifestation of Yahwè's royalty. It is, in its true form, a song of praise for the humiliation of Jerahmeel, which is the first act in the great drama of the final judgment. It is eschatological, and, copying Isa. xxvi. 1, we might well prefix to it the formula, 'In that day shall this song be sung in the land of Judah.' That the editor should have at all succeeded in recasting the psalm deserves high recognition. The vagueness and obscurity which envelop the psalm as it now stands is not without effectiveness. Some one has called it 'an echo of Niagara.' A similar echo can be heard in xlii. 8, a recast passage. The first part of the title in G (B⁸), referring to the peopling of the earth, is in accordance with Jewish tradition (*Kosh ha-shānā*, 31a). Cp. on Ps. xxiv.

- | | | |
|----|---|---|
| 1 | Yahwè [has laid low] Jerahmeel,
[By his] chiding he has extinguished Ishmael,
Yahwè has destroyed Asshur. | 1 |
| | He has also laid low Tubal and Maacath. | |
| | Cush and Edom are abolished, | 2 |
| | The Jerahmeelites thou hast made to vanish. | |
| | The Jerahmeelites are desolated, | 3 |
| | Consumed are the Arabians and the Ishmaelites, | 4 |
| | Yahwè has shown his glory on Jerahmeel. | |
| 10 | Thy purposes are abundantly fulfilled,
The courts of thy house we shall enter,
O Yahwè! for endless days. | 5 |

1-9. The description is anticipative. Cp. ix. 5 f., and xcii. // 13-20.

10. Parallel: Isa. xxv 1.—11. Cp. xc. 6, xcvi. 8, c. 2, 4.

Critical Notes. The difficulty of the metrical arrangement of vv. 1, 2, as the text stands, is obvious. The double לִבָּשׁ in v. 1 is also suspicious. The difficulties are largely caused by corruptions of ethnic names—corruptions which are common enough elsewhere. The following may approximate to the true text,—

יִהְיֶה [הָרִיד] יִרְחַמְאֵל¹
 [מִנְעֻתָּו] בִּלְעַ יִשְׁמַעֲאֵל
 יִהְיֶה הַשְׁחֹת אֲשׁוּר
 אֶפְרַיִם הַכְרִיעַ תּוֹבֵל וּמַעֲבֹת²
 נִכְחָדוּ כּוֹשׁ וְאָדָם
 יִרְחַמְאֵלִים אֲבֹדָתָה
 נִשְׁמָו יִרְחַמְאֵלִים³
 כָּלוּ עֲרָבִים וְיִשְׁמַעֲאֵלִים
 נֶאֱדִיר בִּירְחַמְאֵל יִהְיֶה
 עֲצָתִיד נֶאֱמָנוּ מָאֵד⁴
 לַחֲצֹרֹת בֵּיתֶדֶךָ נִבְאָה
 יִהְיֶה לְאָרֶךְ יָמִים

In *v.* 1 the second **לבש**, according to rule, should be **ישמעאל**. **בל** is evidently dittographic. **תבול** being of course **תבול** should be **תמוט** (*xcvi.* 10). The other alterations are, in this context, very probable. **תכון** (but *G & c.* **תכן**) is a mutilation (see above). In *v.* 2 **כסאך**=**אד**=**כוש** ; **אדם**=**מאז**. The dittography in *v.* 3 is manifest. The unexplained and inexplicable **רכים**, like **נהרות** and **מעולם**, is a perfectly regular corruption of **ירחמאל** [ים]. Note *Paseks* after the first **נהרות** and after **מקלות**. The latter word might have come from **ירחמאלים**, but as we require a verb, we must look for the nearest possible verb. Omitting **מ** as due perhaps to dittography, and **ת** as arising perhaps from a mistaken assumption that the preceding **ו** is abbreviated from **ות** (plur. ending), we get **קלו**, *i.e.* **כלו**. In **מים רבים** and **אדירים** we have three corruptions of **ערבים**. **מוש** is too transparent to need comment. **נאדר**=**אדיר**, cp. *Ex.* xv. 6, 11. Note *Pasek* after **עדתיד**, plainly a corruption of **עצתיד** (*Isa.* xxv. 1); cp. *Job* x. 3 **קדש** from **עדת** (*Gr.*); *Ps.* xxix. 2, **בהדרת**, *G S* **בחצרת**. **קדש** may come from **חצלת**; the idiom thus becomes more natural. Such interchanges of letters are abundantly paralleled. That **נאור** is wrong, is very evident.

PSALM XCIV.

TO understand the material which comes before us as *Ps.* xciv. we must undo the work of the redactor. Reluctant as one may be to admit this, it is a perfectly necessary hypothesis that our *Ps.* xciv. is made up of two psalms, both in trimeters, and both dealing with the problem of the oppression of Israel, but differing in this important respect, that while *xciv.*⁽¹⁾ calls upon *Yahweh* for immediate vengeance, and records a moment of despairing scepticism, *xciv.*⁽²⁾

rebukes the 'dullards' who fell into this error, and gives fruitful suggestions for the justification of the divine dealings. The latter psalm, which may be regarded as a correction of the former, also assures Israelites that Yahwè cannot forsake his people, as the continued existence of Israel provisionally shows. The true believer will not give way even to the strongest temptation. Yahwè always interposes in time, and the final extirpation of Israel's foes, which will be the supreme and decisive theodicy, will not be refused to the prayers of the believing community. According to Duhm, Ps. xciv. (as a whole) belongs to a group of psalms (including lvi.—lix., lxxxii., cxi) in which the party of the Sadducees and the reigning Asmonæan family are attacked, especially on the ground of their gross misconduct as judges and rulers. This, however, is based on the incorrect Massoretic text; Duhm even lets the phrase **נִסְּא הַיּוֹת** (v. 20) and the not less improbable context pass uncriticized. The fearless critic of the text of Job should not have treated us so badly, and such an able exegete should have scrupled at giving this annotation on **נַיִם** in v. 10 (which certainly seems to prove that the foes spoken of are, either in part or altogether, foreigners) 'The meaning is, not the nations or the heathen, but the people, as is shown by **אֲדָם** in the parallel.' Olshausen is at any rate more plausible when he indicates as the occasion of Ps. xciv. the deeds of violence committed by Bacchides and Alkimos according to 1 Macc. vii 8 ff, ix. 23 ff. Cp. *OP* 72, where the cruel conduct of the soldiery of Artaxerxes Ochus is proposed as an alternative; also Delitzsch, p. 647, who suggests the later Persian period. The psalm, however, should be explained precisely as such parallel psalms as lxxxiii and cxii. See on Ps lxxxiii.

XCIV.—I.

- | | | |
|----|--|----|
| 1 | O God of vengeance, Yahwè, | 1 |
| | O God of vengeance, shine forth ! | |
| | Lift thee up, thou Judge of the earth, | 2 |
| | Give their due to the traitors ! | |
| | O Yahwè ! how long shall the wicked, | 3 |
| | How long shall the wicked exult ? | |
| | The Arabians speak insolently, | 4 |
| | All the clans of On plot craftily. | |
| | Thy people, O Yahwè ! they crush : | 5 |
| 10 | Thine inheritance they afflict ; | |
| | The widow and the orphan they slay, | 6 |
| | The sojourners they butcher. | |
| | In league are Cush and Maacath, | 20 |
| | Misṣur, Ishmael, and Jerahmeel ; | |
| | They are passionate against the soul of the righteous, | 21 |
| | They plot together [against] innocent blood. | |
| | And I said, 'Yahwè doth not see, | 7 |
| | Jacob's God doth not observe ; | |
| | Who will rise up for me against the Miṣrites ? | 16 |
| 20 | Who will stand forth for me against the clans of On ?' | |

XCIV.—2.

- 1 O ye dullards among the people, be observant ! 8
 O ye fools, when will ye understand ?
- He who stretched forth the ear, can he not hear ? 9
 He who formed the eye, can he not regard ?
 He who possesses the nations, can he not punish ? 10
 Can he not teach Edom knowledge ?¹
- Happy the man whom thou disciplinest, O Yahwè ! 12
 And teachest out of thy law,
 To be quiet before evil-doers, 13
- 10 Until the pit be dug for the ungodly.
- For Yahwè will not abandon his people, 14
 He will not forsake his inheritance ;
 For the righteous will yet trample on the Zarephathites, 15
 And all the Ishmaelites will be cut off.
 Unless Yahwè had been my help, 17
 I should have become a dweller in the Gloomy Land.
- If I say, 'My foot wavers,' 18
 Thy lovingkindness, O Yahwè ! holds me up.
 When anguish within me is great, 19
- 20 Thy consolations delight my soul.
- Let Yahwè be to me a sure retreat, 22
 Let my God be my rock of refuge ;
 Let him requite them for their wrong-doing, 23
 And extirpate them for their wickedness.²

xciv.⁽¹⁾ 2. **Shine forth,** יִרְאֵה, the language of theophanies (see on l. 2).

11 f. The phrases 'widow,' 'orphan,' 'sojourner,' are to be explained symbolically. They are meant to suggest the helpless condition of Israel. Cp. x. 14, 18, lxxviii. 6, cxlvi. 9.

13 f. Cp. on lxxviii. 6, xcii. 8 f.—15 f. *The righteous, innocent blood*, i.e. members of the pious Israelite community who are basely slain.

17-20 The complaint of believers who for a moment have lost their faith (cp. on lxxviii. 11 ff., cxvi. 11). 'Yahwè is blind or unobservant, and there is no human champion of my right.'

xciv.⁽²⁾ 1 ff. A rebuke to those who are represented by xciv.⁽¹⁾, ll. 17-20. It is Israel who is unobservant, not Israel's God. First, the writer appeals to the argument from analogy. 'God (you admit) planned and made the curious mechanism of hearing and

¹ Yahwè will make the clans of Edom to know that they are but vanity (v. 11).

² Yahwè our God will extirpate them.

seeing; is it possible that he himself is without the faculties which he gave you? Must he not hear those cries and see those outrages which ye, his creatures, see and hear?' It is much less probable that Israel's unprincipled rulers are addressed (Duhm, comparing lxxxii. 5, xiv. 5); **בָּעַם** can only mean 'in the people' at large. Then the psalmist passes on to Israelite theology. The 'nations' belong to Yahwè (Ps. xlvii., &c.); can he fail to punish them when they violate his holy heritage? Edom in particular—for the poet means the nations of N. Arabia, shall he not learn from Yahwè that of which his own wise men (Jer. xlix. 7) are ignorant—the duty of reverence for Yahwè and Yahwè's people? The gloss in *v.* 11 (see margin) closely resembles part of a gloss in Ps. 14-x (ix. 21, end) which incidentally throws light on our passage, because 'Jerahmeel' is the parallel to 'the nations'.

7-10. It is doubted whether the 'man' (**בִּנְיָן**) spoken of is the pious Israelite in general or the Israelite community. Probably Smend is right (*ZATW*, 1888, p. 128) in taking the latter view, cp. Lam. iii. 1, **אֲנִי הַבְּנִיָּה**, where the community speaks, and note that the person who says, 'If I say, My foot wavers,' &c. (*ll.* 17 f.), is clearly one who has learned Yahwè's lovingkindness to Israel from his law. This precious volume is in fact the ordinary channel of the divine discipline or admonition (**מוֹסֵר**). The legal and prophetic Tora both inculcate the doctrine that sooner or later punishment will overtake the wicked, who will fall into the very 'pit' which he made for others.

16. **The Gloomy Land**, i.e. Sheol (as cxv. 17). See crit. note.

Critical Notes. xciv.⁽¹⁾ 4. **M בָּנִים**. Read **בְּנִים** (see on ix. 6).—7. **M יִבְעִיעוּ**. Read probably **עֲרִבִים** (see on lix. 8).—8. **M יִתְאָמְרוּ**, *G* *λαλήσουσι*. Ba, 'talk together'; *BDB*, 'talk proudly'; Driver, 'bear themselves loftily.' All very improbable. We might read **יִתְעַבְּרוּ** (lxxxviii. 21, &c.), but this would be too strong. Read probably **יַעֲרִימוּ** 'deal craftily' (lxxxiii. 4, with **סֹד**).—**M כָּל-פַּעְלֵי אָזָן**. Read probably **כָּל-אֲלָפֵי אָזָן** (see on cxii. 8).—11 f. For **וַיִּתֹּם וַיִּגֵּר** read **וַיִּתֹּם**, and for **וַיִּתְּנוּ** read **וַיִּגְרִי** (Gr). The order as in *G* **וַיִּגֵּר וַיִּתֹּם** and **גֵּר וַיִּתֹּם** are never combined.

13 f. **M הִיחַבְּרָה בִּסֵּא הָיוֹת**. *G*, *μη συνπροσέσται σοι θρόνος ἀνομίας*; *J*, *numquid particeps erit tui thronus insidiarum*. *WF*, 'has the throne of wickedness thee for an ally'; Hitz., Ba., 'can the throne of destruction ally itself to thee?' The clause itself, and each word in it, are suspicious. (1) The form **יחב'** cannot be satisfactorily explained; see Kon. i. 257, ii. 254a; Ges.⁽²⁶⁾, § 63 m; Perles, *Anal.* 74; (2) **בִּסֵּא הָיוֹת** is most improbable. **דָּבַר הָיוֹת** (xci. 3b) is possible, because **הָיוֹת** describes the nature of the **דָּבַר**; this cannot be said of **בִּסֵּא הָיוֹת**. Why did not the writer say **עוֹלָה בִּסֵּא**? (3) The use of **בִּסֵּא** for 'one seated on the tribunal' is extremely awkward. (4) Verse 20, as commonly understood, does not fit into the context; nor is there any part of the psalm where it can conveniently be placed. In such circumstances we have before now found that the text disguises and distorts ethnic names. Assuming this to be the case here, two names at once suggest themselves in *v.* 20a and b respectively, viz. **כַּש** for **כַּס**, and **יִשְׁמַעֲלָל** or **יִרְחַמְאֵל** for **עַמֶּל**. Two other ethnics are possible, and become even probable,

through their juxtaposition with groups of letters more distinctly intelligible. The first word in *v.* 20a might come either from **חִבְרוּ** (Gen. xiv. 3) or from **יַחֲרִיבוּ**. The former suits the context best. Taking the **א** in M's **כִּסָּא** with **הוּוֹת**, we get **אֲהוּוֹת**. We may plausibly correct this into **אֲחֻמָּת**, *i.e.* **מִאֲחָת** [ו]. Passing on now to *l.* 14, **יִצֹר** presumably comes from **צֹר**, *i.e.* **מִצֹּר** (see on lxxxiii. 8b), and the unintelligible **עַל־יַחֲק** from **יִרְחַמָּאֵל**. Thus the whole couplet (which probably stood between *v.* 6 and *v.* 7 till the supplementer, for editorial purposes, put it elsewhere) should probably run (cp. xcii *l.* 13),—

חִבְרוּ כֹשׁ וּמַעֲכָת
מִצֹּר וַיִּשְׁמַעֲמָל וַיִּרְחַמֵּאֵל:

15 f. M **יָנֹדוּ**. Read **יָרְנוּ** (see on lvi. 6)—M **יִשְׁעוּ**. Read **יִתְעַצּוּ** [על] (lvi. 6).

17. M **וַיֵּאָכְרוּ**. 'The wickedness breaks out in words expressing the usual fancy of immunity from punishment (cp. x. 11, 13), which is then refuted in *vv.* 8 ff.' (Hupfeld). The objection is that *v.* 8 expressly refers not to those who 'crush' and 'afflict' Yahwè's people, but to a section of that very people, that *v.* 10 as expressly relates to God's conduct towards the nations as something which is misunderstood by the unintelligent Israelites, and that *vv.* 12–15 contain the assurance that Yahwè will not forsake his people, for the pit of retribution will soon be dug for the wicked. Evidently there is an error in the text; for an exact parallel see lxxxiii. 11. The true reading must be **וַיֵּאָמַר**. Cp. **אִמְרָתִי**, *v.* 18.

18 f. Read probably **מִי־יָקוֹם עַל־עַם**.—M **מִרְעִים**, **אָוֹן**, **פָּעֲלִי**. Read **מִצְרִים** (xxvii. 3, lxiv. 3), **אֶל־פִּי אֹוֹן** (see on *l.* 8).

xciv.⁽²⁾ 1. Read perhaps **בֵּינוּ נָא** (Bi.); G **σύνετε ὁῦ. נא** would fall out after **נו**.

3. M **הַנִּטֵּעַ**. Read **הַנִּטְּהָ** (Gr.). Cp. Isa. li. 16, where for **נִטֵּעַ** read **נִטְּהָ** (Houb.).

5. M **הַיִּסֵּר**. Du., **הַמִּיִּסֵּר**. But a recognition of God as the universal Teacher is not to be expected here. According to *l.* 7 it is the righteous Israelite whom Yahwè 'disciplines'. Read, not **הַיִּצֹּר** as We. and Roy, p. 58, for an obvious reason (see *l.* 4), but **הַיִּרְשֵׁה**. It is as the possessor of the nations, not as their former, that Yahwè punishes them.

6. M **הַמְלִיכָא אָדָם דָּעַת**. Neither in sense nor in form is this clause satisfactory. The **גוֹיִם** of *l.* 5 are evidently the hostile nations (as lxxix. 1, lxxx. 9, &c.), but whether **אָדָם** can be limited to Israel's enemies is extremely doubtful. Having regard to *vv.* 4, 20, we should

almost certainly read **אָדָם** (xc. 3). But the form of the clause still requires amendment. There is only one remedy; it is a perfectly possible one, and it also improves the sense. Read **הֵלֵא יִלְמַד אָדָם דָּעַת**. Nearly so Wellh., but he weakens the case for **הֵלֵא יִלְמַד** by retaining **אָדָם**.

Now as to the *gloss* in *v* 11. Why should any one have cared to make the trivial comment, 'Yahwè knows that the devices of man are but vanity'? Sense is restored by reading, **יָדַע מְשִׁפְחוֹת אָדָם** [יָדַעַת] **כִּי־יִהְיֶה הָבֶל**. The 'devices' of the enemy are wicked; the enemy himself is vain, **כִּי־הֵמָּה** is a 'constructio ad sensum.'

9. M **לְהַשְׁקִיט לוֹ מִיָּמֵי רָע**. Very difficult. **לְהַשְׁקִיט** indeed is plain; it is the lesson which the Torah constantly teaches (cp. Isa. vii. 4, xxx. 15). But why **לוֹ**? and why **מִיָּמֵי רָע**? We should expect the line to describe the circumstances which make this lesson difficult to practice. Line 10 suggests that these circumstances are the prosperity of the wicked, for whom the 'pit' of ruin has not yet been visibly 'dug,' and the adversity of the righteous. Read **לְהַשְׁקִיט לְפָנֵי מִרְעִים**, and compare xxxix. 2 That **לְפָנֵי** should become **לִזְמַן** is palæographically very possible, and for the corruption **רָע יָמֵי** we have a parallel in xlix. 6.

13 f. M is rendered by Driver, 'For judgment shall return unto righteousness (from which it is now divorced, *v. 20, 21*)'; by WF, 'For in the end must judgment be given for righteousness'; by Duhm, 'For the rule will once more turn to the righteous' (**צַדִּיק**), *z. e.* to the Pharisees. But is such a forced expression in the psalmist's style? Duhm's **צַדִּיק** (so S **Σ**) is doubtless right, but much more correction is required. Read **כִּי־עוֹד צַדִּיק יָבוֹס צַרְפָּתִים** (**צַ' = מִשְׁפָּט**, as vii. 7, Ezek. vii. 23). G agrees with M, except that **עַד־רָפִי** presupposes **עַד־רָפִי**.

14. M **וְאַחֲרָיו כָּל־יֹשְׁרֵי לֵב**, 'and all the upright in heart [shall go] after it' [or, as Du., 'after him'], but we need a verb to correspond to the verb in *l.* 13. Wellh. suggests **וְאַחֲרֵית לֵשְׁרֵי לֵב** (cp. xxxvii. 37), but the parallelism produced is insufficient. The text must be corrupt, and on the analogy of **בְּרִי לִבָּב** (lxiii. 1), **אֲבִירֵי לֵב** (lxxvi. 6), and **לֵב יַחֲדוּ** (lxxxiii. 6) for **וְיִפְרְתוּ כָל־** we should most probably read **וְיִשְׁמְעוּ אֱלֹהִים**.

16. **כְּמוֹת דוּמָה** and **כְּמוֹת** both probably come from **צַלְמוֹת**. If **דוּמָה**, 'silence,' were one of the synonyms for **שְׂאוֹל**, why is it never found in Job? **צַלְמוֹת**, on the other hand, is common in Job, and occurs four times in Pss. (M). **דוּמָה** occurs again, it is true, in cxv. 17, apparently for **שְׂאוֹל**, but when one of these already corrupt passages had convinced the editor that Sheol might be designated Dumah, it was natural that he should introduce this supposed name into the other

passage. In both places G has ἀδῆ(ς), which in Job xxxviii. 17 = צלמות. דומה represents למות; כמעט comes from למצת, i.e. צלמת (cp. error in lxxiii. 2). 'צ, therefore, was dittographed; or rather a badly written 'צ was corrected.

19. M שרעפי. Read עציבי (G S, Gr.). 'שר is usually identified with שעפים (Job iv. 13, xx. 2) = סעפים (1 K. xviii. 21). Cp. Kōn., ii. 1, p. 472. All very doubtful. In 1 K. read ספים (Klo.; cp. Che., JQR, x. 568 f.; Jastrow, JBL, xvii. 108 ff.). The Job passages cannot be treated here. See also on cxix 113, cxxxix. 23.

21. M ויהי; so G; cp. Hitzig. Rather יהי (Gr.). Cp. ix. 10.—
23. M וישב. Rather יושב (Gr.); G ἀποδῶσει. Omit repetition at end of psalm.

PSALM XCV.—I.

TRIMETERS. Rejoicing in the recovery of its land, to which the N. Arabian border-land has been added (cp. Obadiah), Israel invites its members to praise Yahwè. The psalm is eschatological.

1	Come, let our cries ring unto Yahwè,	1
	Let us acclaim the Rock which succours us ;	
	Let us come before his face with thanksgiving,	2
	Let us exult unto him with chanting ; ¹	
	In whose hand are the farthest parts of the land,	4
	Whose are the mountain-ranges,	
	Whose is Jerahmeel—he made it,	5
	Ishmael—his hands formed it.	
	Enter ye, let us worship, let us bow down,	6
10	Before Yahwè our God let us bend the knee,	
	For he made us and led us on—	7
	The flock of his tending and his people.	

5 f. Cp. Isa. viii. 9, Jer. viii. 19. The geography is archaistic. The poet has heard of the old kingdom of Meluhha (= Jerahmeel?), of which that of Misur was a vassal, and which seems to have extended as far as Midian (Winckler). Perhaps, however, the mountains in the Negeb itself may have been regarded as relatively distant. The creation of these mountains

is a proof of omnipotence. N. Arabia, otherwise Jerahmeel or Ishmael, is emphatically a mountainous land. Hence, in lxx. 5, 6, the mention of Misur and Jerahmeel at once suggests a reference to mountains.

11. **He made us.** In a special sense (as c. 3, cxlix. 2, Isa. xliii. 21, xlv. 2, Dt. xxxii. 6, 15).

¹ For Yahwè is a great God, | a great king above Jerahmeel (v. 3).||

Critical Notes. Verse 3 interrupts, and seems to have been a marginal note (see on xcvi. 4 f.) In l. 4, for נָרִיעַ read perhaps נִגְלִיהַ (Du.).

5. M מַּחְקְרִי; a ἀπ. λεγ. Ἄ ἐξιχνιασμοί; Σ κατώτατα; J 'fundamenta.' 'Lucus a non lucendo' See Jer. xxxi. 37 (Ba). G, by a good guess, τὰ πέρατα Ba., מְרַחֲקִי (Isa. viii. 9).—M תַּעֲפֹת הָרִים. Surely הָרִים answers to the intention of the editor, who supposes a quotation from Num. xxxiii. 2, xxiv. 8. G, guessing again, τὰ ὑψη τῶν ὀρέων. Read הָרִים כְּתַפּוֹת הָרִים (cp. Isa. xl. 14).

7 f. M הִים. Read יִרְחַמָּאֵל (cp. on lxxv. 6, lxxxiv. 26)—M יִבְשֶׁת. Read יִשְׁמַעְאֵל (cp. on lxxvi. 6).

9 f. Transpose עֲשֵׂנוּ (pointing עֲשֵׂנוּ) and אֱלֹהֵינוּ. This is confirmed by c. 3, where the *quotation* gives the right order, and also establishes our next correction, viz. וַיְנַהֲלֵנוּ for וַאֲנַחְנוּ. It is possible, however, that when xcv.⁽¹⁾ and xcv.⁽²⁾ were combined, the editor found the incorrect reading וַיְנַהֲלֵנוּ, 'and brought us to rest' (Ex xxxiii. 14, Isa. lxxiii. 14?), and devised a contrast between the ancient Israelites whom God refused to bring to the 'rest' of Canaan, and the pious community which actually lives in Canaan, and looks forward to more perfect rest when Yahwè shall interpose in its behalf. For עַם כְּרַעֲתוֹ read צֶאן כְּרַעֲתוֹ וְעָמוּ (so partly B₁) ; see lxxiv. 13

PSALM XCV.—2.

TRIMETERS. A warning against imitating the disobedience of the forefathers
Cp. the last crit. note on xciv.⁽¹⁾

1	Yahwè Elohîm [speaks] ;	7c
	O that ye would hear his voice !	7d
	Harden not your heart as at Meribah,	8
	As on the day of Massah in the wilderness,	
	Where your fathers tried me,	9
	Proved me, and yet had seen my doing.	
	Forty years I had a loathing	10
	For ₊ such ₊ a froward and defiant race ;	
	They were a people of erring heart,	
10	And were ignorant of my ways,	
	So that I swore in mine anger,	11
	Never shall they come to my resting-place.	

2. Cp. lxxxii. 9b.—3 f. *Meribah* . . . xx. 1 ff.—7 ff. See Num. xiv. [21 ff. *Massah*. Cp. Ex. xvii. 1 ff. Num.

Critical Notes. 1. M יְדוּ הַיּוֹם, miswritten for יְהוּה אֱלֹהִים. Parallel cases, יְדוּ for יְהוּה, lxxvii. 3; יוֹם and יַעַם for אֱלֹהִים in lxxviii. 20. Prefix דְּבַר (l. 1).—8. M's וְאָמַר should be וּמָרָה; the divine speech comes later. Supply סָרַר (lxxviii. 8). For בָּדוּר G gives τῇ γενέᾳ ἐκείνῃ; T בִּדְרָא מְדַבְּרָא. Makeshifts which now become unnecessary.

PSALM XCVI.

TETRAMETERS interspersed with trimeters. The theme of xcv⁽¹⁾ is resumed, but the closest parallel is Ps. xxiv., where, as here, the Jerahmeelites who are left after the judgment are summoned to recognize their mighty and righteous sovereign, Yahwè, by worship and offerings in the temples, also by recounting Yahwè's glorious deeds to more distant peoples. Like its companion psalms, Ps. xcvi. has been recast by an editor, so as to adapt it for later use. In its adapted form it has been used in 1 Chr. xvi. 23–33 Cp Isa. xli 10–12 (and notes in *Crit. Bib.*). The additional verse (13) occurs again with a slight alteration at the end of Ps. xcvi. As Duhm remarks, it may be derived in both psalms from the temple ritual.

- | | | |
|----|--|----|
| 1 | Sing to Yahwè a song that is new, | 1 |
| | Sing to Yahwè, all ye in the land ; | |
| | Sing to Yahwè, O ye of Ishmael, | 2 |
| | Proclaim his deliverance, O ye of Jerahmeel ; | |
| | Tell of his glory among the nations, | 3 |
| | His wonders among all the peoples. | |
| | For Yahwè is great and highly to be praised, | 4 |
| | Terrible is he towards all those of Ishmael. | |
| | For [to him belong] all the Jerahmeelites, | 5 |
| 10 | It is Yahwè who made Ishmael. | |
| | State and splendour are before him, | 6 |
| | Strength and magnificence are in his sanctuary. | |
| | Ascribe to Yahwè, O ye families of the Aramites, | 7 |
| | Ascribe to Yahwè glory and strength ; | |
| | Ascribe glory to Yahwè, O ye of Ishmael, | 8 |
| | Bring offerings, and enter his courts ; | |
| | Worship Yahwè, O Rehoboth and Cush ! | 9 |
| | Exult before him, all ye in the land. | |
| | Extol Yahwè, O ye of Jerahmeel, | 10 |
| 20 | Yea, bend the knee, O Tubal and Maacath ¹ ; | |

¹ He will judge the peoples uprightly.

Let Ishmael and Missur rejoice, 11
 Let those of Jerahmeel sing praise ;
 With the sound of the horn let Asshur exult, 12
 Yea, with the sound of the trumpet let him shout for joy.¹

1. שִׁיר חֲדָשׁ, as xcvi. 1. See on xxxiii. 3—2. כָּל־הָאָרֶץ. 'All ye in the land' is better than 'all mankind' (Duhm, *alle Welt*) because of the references to N. Arabian peoples in the sequel. Israel and his new proselytes are meant. Nor can it be

said that כָּל־הָאָרֶץ has here (and in c 1) a weakened sense. The supposed analogy of כָּל־בָּשָׂר, Joel iii. 1, cannot be safely urged (see *Crit. Bib.*).

7 f. Cp. cxlv 3, xlviii. 2; also xcv 3 (gloss), xlvii. 3.—12. עֵז, תִּפְאָרֶת, as lxxviii. 61.

Critical Notes. 3. מִיּוֹם־לִיּוֹם בָּרַכְנוּ שְׁמוֹ. In accordance with ב' ש' in v. 2b. But this, as we shall see, must be altered; consequently 'ש' ב' also needs revision. With the other psalms of this group before us, it is probable that בָּרַכְנוּ represents יִרְחַמְאֵלִים, and that שְׁמוֹ has come from יִשְׁמַעְאֵלִים. Of these variants the latter is of course to be preferred (on account of l. 4).

4. מִיּוֹם־לִיּוֹם, like יוֹם יוֹם in lxi 9 is a makeshift. Read יִרְחַמְאֵלִים.

8. מִיּוֹם־לִיּוֹם. This vague statement that Yahwe is terrible in his superiority to all other divinities is not probable. The wonderful works spoken of in l. 6 are such as human beings have experience of. Read יִרְחַמְאֵלִים (cp. lxvi. 5).

9 f. Here and in xcvi. 7, M's אֱלֹהִים should put us on our guard (cp. *Crit. Bib.* on Isa. ii. 20). 'All the gods of the nations are idols' (the rendering 'vain' is forced) is a gross tautology. Hence G substitutes שְׂדִים, δαίμόνια. Comparing xcv. 5a, read כִּי־לֹא כָל־יִרְחַמְאֵלִים, and in l. 10 for שְׂדִים read יִשְׁמַעְאֵלִים.

13, 15. For עַמִּים read אֲרָמִים, and for שְׁמוֹ read יִשְׁמַעְאֵל (see on xxix. 1, 3).

17. מִיּוֹם־לִיּוֹם בָּרַכְנוּ שְׁמוֹ. We cannot read בָּרַכְנוּ (cp. G) on account of l. 16. Parallelism and the frequent confusion of קָדַשׁ and כּוֹשׁ suggest רָחֲבוּת וְכּוֹשׁ. This of course determines the right reading in xxix. 2b.

19. מִיּוֹם־לִיּוֹם בָּרַכְנוּ שְׁמוֹ. The context, however, requires אֱמָרוּ בְּגוֹיִם יְהוָה מְלֹךְ. For the correction of אֱמָרוּ cp. xvi. 2.

20. מִיּוֹם־לִיּוֹם בָּרַכְנוּ שְׁמוֹ. אֲפִי־תִפְּוֹן תִּבְלָה, but G & J read תִּכּוֹן (defectively); cp. on xciii. 1. Read אֲפִי־תִכְרְעוּ תִּבְלָה וְיַעֲבֹד. Cp. on xciii. 1.

¹ Before Yahwè, for he is come to judge the earth; he will judge the world in righteousness, and the peoples in his faithfulness (v. 13).

21. Read probably **ישמחו ישמעאל ומצור**. **ארץ**, as often, may represent **מצור**; **תגל** (cp. xcvi. 1) appears to have come from a ditto-graphed **תבל**.

22. **הים** and **מלאו** (cp. lxxxix. 12) both represent **ירחמאל** [ים]. **ירעם** may come from **יִזְמִירוּ**.

23 f. M **שדי וכל-אשר-בו**. Read **בְּקוֹל שׁוֹפָר**.—M's **אז** should probably be **אֶה** (lvi. 10); so Ol., Gr, B¹, Che.⁽¹⁾, Du, though it may be a corrupt fragment of **יעלז** (written in error). Continue **יִרְנֶן בְּקוֹל יִרְנֶן**. Cp. xcvi. 6. **כל-עציר-יער** is strange; we should at least expect definite trees to be mentioned as representatives.

In v. 13 (cp. xcvi. 9) **כי בא** is dittographed.

PSALM XCVII.

TRIMETERS Still the same theme—Yahwè, in fact as well as in right, sovereign of Palestine and (north) Arabia, and Arabia recognizing her sovereign with acclamations. Again cp Isa. xli 10–12, a passage which enables us to fill up a lacuna in l 2. The later writers were fond of descriptions of theophanies (see *OP*, 156, 344, 353)—descriptions which have to them merely a symbolic value, though the truth behind the symbol was never more firmly believed in. Literary reminiscences abound in this psalm, which is one of those ‘costly mosaic works’ too often overlooked by careless readers of Scripture (Abp. Trench on Rev. iii. 1–6).

- | | | |
|----|--|---|
| 1 | Yahwè reigns ; let the land exult, | 1 |
| | Let Arabia [and Ishmael] rejoice | |
| | Clouds and darkness are around him, | 2 |
| | Righteousness and judgment are the base of his throne. | |
| | Fire consumes before him, | 3 |
| | And a flame makes Ishmael ¹ to burn ; | |
| | His lightnings illumine Tubal, | 4 |
| | Misur sees it and is in terror. | |
| | The mountains melt like wax ² | 5 |
| 10 | Before the Lord of the whole earth ; | |
| | Ishmaelites declare his righteousness, | 6 |
| | And all the peoples see his glory. | |
| | Disappointed are all Arabia and Ishmael, | 7 |
| | Those of Jerahmeel do homage unto him. | |
| | Zion heard of it and rejoiced, | 8 |
| | The daughters of Judah exult. | |

¹ His adversaries

² Before Yahwè.

* * * * *

Because of thy judgments, O Yahwè !
 For thou¹ art sovereign over² Edom,
 20 Thou art exalted above all Jerahmeel. 9

Appendix.

Those that hate evil doth Yahwè love, 10

* * * * *

He preserves the souls of his loyal ones,
 From the hand of the wicked he rescues them.

Light rises for the righteous, 11

And joy for the upright in heart,

Rejoice, ye righteous ! in Yahwè, 12

And give thanks to his holy name.

Comp. the theophanies in Pss. xlviii, Isa. xlv. 2, xl. 5, li. 10, lxi. 18, &c. 1., lxxvii. For ll. 9-12 cp. Mic 1. 4, For ll. 15 f. cp. xlviii. 12. Zech iv. 14, vi 5, Pss. l. 6, xcvi. 3,

Critical Notes. 2 M אִיִּים רְבִים. Both אִיִּים and רְבִים occur in the prophets as corruptions of עֲרִיִּים.

5 f. M תִּלְךְ. Read תֹּאכַל —Before תִּלְךְ insert לֶהָבֶה (Hare, Kenn.); cp. lxxxvii. 15, cvi. 18. For סָבִיב read, as elsewhere, יִשְׁמְעָאֵל. Omit צָרִי (מִצָּרִים ?) as a gloss on 'יש'.

7 f. Point תִּבֵּל, and for אֶרֶץ read, as elsewhere, מִצָּר.

9, 11. לִפְנֵי יְהוָה is virtually dittographic.—For הַשָּׁמַיִם read יִשְׁמְעָאֵל (see l. 6).

13 f. According to Duhm, v. 7a and b is an 'absurd interpolation.' 'The makers of images, who boast of the idols, will not be led to doubt their position by a storm; besides the interpolation is specially ugly before v. 7c, where the אֱלֹהִים are treated like the בְּנֵי אֱלֹהִים of Ps. xix. ("all gods worship him")' But experience of the disguises assumed with considerable regularity by N. Arabian ethnics enables us to detect another text underneath the present 'absurd' passage. עֲבַד = עָרַב; יִרְחַמְאֵל = אֱלֹהִים [ב]אֱלִילִים, כְּתִהֲלִים; יִשְׁמְעָאֵל = פֶּסֶל. Read therefore,

בְּשׁוּ כָל־עָרַב וִישְׁמְעָאֵל
 הַשְׁתַּחֲוּרְלוּ כָל־יִרְחַמְאֵל

19. Omit יְהוָה (metre); also כְּלִדְהָאָרֶץ, as an insertion made at the same time when אֶדֶם (Edom) became מִאֲדָם.

¹ O Yahwè.² All the earth.

21. Read אֱהֵב and שָׁנְאִי (We., Du.).

25. Read זָרַח or זָרַח (G J S T) with Mich., Ol., Hu., Bi., Gr., Ba., We., Du.

PSALM XCVIII.

PENTAMETERS. Again poetical mosaic-work. Especially note coincidences with Pss. xcvi., Isa. xlv. 23, xlix. 13, lii. 9, lv. 12, lix. 16, lxiii. 5. Cp. Stade, *Reden u. Abhandl.*, 72 (Messianic hope).

Marked. Of 'Arab-ethan.

- | | | |
|----|---|---|
| 1 | Sing unto Yahwè a new song, wondrous things has he
done ; | 1 |
| | His right hand has made him the victor, his holy arm. | |
| | Yahwè has made known his victory * * * | 2 |
| | In the sight of those of Jerahmeel he has unveiled his
righteousness ; | |
| | He has remembered his lovingkindness and his faithfulness
to the house of Israel, | 3 |
| | All the ends of the land have seen the victory of our God. | |
| | Acclaim Yahwè, all ye in the land, break into a song of
joy ; | 4 |
| | Sing praise to Yahwè with the lyre, with the sound of
melody. | 5 |
| | [Shout to him] with trumpet-notes, and with sound of
cornets, | 6 |
| 10 | Raise a cry before [our God] Yahwè the king ! | |
| | Let those of Jerahmeel sing praise, Tubal and Ishmael ; | 7 |
| | With lyres, with pipes, and with timbrels, let the Jerah-
meelites shout for joy. ¹ | 8 |

Critical Notes. Title M has only מִזְמוֹר, but G adds τῷ Δαυιδ. Either insert לְדוֹד or omit מִזְמוֹר.

4. M הַגִּיִּם. The metre (which requires two beats) and the context (which points to Jerahmeel) bids us, in accordance with parallels, take 'הַנ' as miswritten for יִרְחַמְאֵלִים (ג. comes from מ).

5. After חֲסֵדוֹ G inserts לִיעֶקֶב, but this leaves too much for the short second hemistich. The Pasek here simply separates the two י. In ש. 4 f. omit the first זָמַר and the second בִּכְנֹר.

¹ Before Yahwè, for he is come to judge the earth ; he will judge the world with righteousness, and the peoples with uprightness (v. 9).

9 f. Prefix הָלְלוּהוּ (cl. 3).—Insert אֱלֹהֵינוּ.

11a. Read יִזְכְּרוּ יִרְחֲמָאִים (see on xcvi., l. 22), and continue, תִּבְּל וְיִשְׁמַעְעָל יִשְׁמַעְעָל. M implies that 'the world' can 'thunder' like 'the sea.'

12. M יִמְחַרְקָהּ נִהְרֹת. In Isa. lv. 12 it is the trees that 'clap their hands.' This is a possible expression because branches are called כַּפּוֹת. It could not, however, be said that the streams clapped their hands. Clearly we should read בְּנִירוֹת וּבְמַחֹל וּבְתָהּ (xcviii. 5, cxlix 3, cl. 4). Either מַחֹל = חֲלִיל 'pipe,' or it was miswritten for חֲלִיל.—M יִחַד הָרִים. Read יִרְחֲמָאִים.

PSALM XCIX.

FOUR five-line stanzas, each followed by a refrain of two words. Stanzas 1 and 3 consist entirely of tetrameters, but in stanzas 2 and 4 some lines are trimeters. Few psalms, as handed down by tradition, have given more trouble to expositors than this. The difficulty lies in v. 4 and vv 6-8. How is the opening of v. 4 to be rendered? And what is the event by which the administration of justice has been restored in Israel? Then, as to v. 6, why is Moses called a priest? And what have Aaron and Samuel to do with the legislative communications (v. 7) between Yahwè and Israel? And what were the wicked deeds which called for punishment? According to Bathgen, the present tenses in vv 6, 7a show that the psalmist's intention is not to give merely a historical retrospect. Moses and Aaron and Samuel are heroes of prayer, who live again in their spiritual descendants, in so far as these descendants pray as believingly as their ancestors. He thinks that the suffixes in vv. 7, 8 refer to the entire category of the קְרָאֵי שְׁמוֹ ('callers upon his name'), i.e. the Israelites. Delitzsch, too, is of opinion that v. 6c is to be understood, not only of Moses, Aaron, and Samuel, but of the people which as mediators they represented, so that the עֲלִילוֹת ('evil deeds') will be those of the people. These theories, however (not excluding Wellhausen's, who has only one vigorous though too arbitrary correction—see on v. 4, and Duhm's, whose emendations of v. 4 and v 8 are far too slight), are based virtually on the traditional text.

The psalm is parallel to Ps. lxxxvii., Isa. xix. 18-25, Zech xii, xiii (see *Crit Bib.*), and the statement in l. 13 is in accordance with the probably correct text of Isa. lxvi. 21. The poet looks forward to the time when 'all the peoples [of Palestine and N. Arabia], &c all those non-Israelites who have not perished in the great judgment, will have become converted to the true religion. The expectation that some of the Jerahmeelites, in particular, will not only invoke the name of Yahwè, but become his priests, has a historical justification, for it is a well-grounded theory that the Levites came historically from Jerahmeel (see *Enc. Bib.*, 'Moses'). There is no occasion to bring the psalm down to the period of the forcible Judaizing of the Idumæans by John Hyrcanus.

1	Yahwè reigns, the peoples tremble ;	1
	He is throned on cherubim, the earth totters ;	
	Yahwè is a great [king] in Zion,	2
	He has sovereign power over all the peoples.	
	Let them praise thy name as great and awful,	3
	<i>Holy is Yahwè.</i>	

Jerahmeel and Zarephath thou dost love, 4
 Thou hast confirmed justice [and] judgment,
 Righteousness in Jacob thou hast carried out.

10 Extol Yahwè our God, 5
 And do homage before his footstool.

Holy is Yahwè.

Men of Jerahmeel [are] among his priests, 6
 Men of Ishmael among those that call on his name,
 That call upon Yahwè, and he himself answers them ;
 In the valley of Arnon (?) and in the wilderness of Jerahmeel 7
 They observe his monitions and the law that he gave them.

Holy is Yahwè.

O Yahwè, our God ! thou dost answer them, 8
 20 A God that forgives hast thou been unto them,
 And [a God] that had compassion from regard to their prayer.

Extol Yahwè our God. 9
 And do homage before his footstool ;

Holy is Yahwè.

Critical Notes. 2 ff. M תנוט נוט is not known. G σαλευθήτω, whence Du. תַּמַּט. (Ol. תַּמוֹנ; Gr. תַּנוּע.)—Insert מֶלֶךְ (xlvi. 3).—For וְרַם read יְרוֹם (cp. lvii. 6, 12), with B1.

6. The refrain should probably be קְדוֹשׁ יְהוָה (Du.) ; cp. the closing words in M. הוּא and יְהוָה are easily confounded.

7 f. M וְעָזָה מֶלֶךְ מִשְׁפָּט. Duhm omits מִשְׁפָּט אֱהָב as an editorial correction, and renders 'Royal power thou hast set up.' Read rather יִרְחַמְאֵל וְצַדִּיקָתָא. ר and ז, צ and ש, ר and מ confounded, &c. Cp. *Enc. Bib.*, 'Shaphat.'—Read וּמִשְׁפָּט.

13 f. מִשָּׁה וְאַהֲרֹן. The improbability of this abrupt reference to Moses and Aaron, and of the representation of Moses as a priest, need not be shown at length (see introd.). מִשָּׁה seems to be a corrupt fragment of יִרְחַמְאֵל written too soon ; אַהֲרֹן, of יִרְחַמְאֵל (note Pasek).—M וְשִׁמוּאֵל. Why Samuel? Read וּשְׁמַאֲלִים (two beats).

16. M בְּעֶמֶד עֵזָה יְדַבֵּר עֲלֵיהֶם, most unsuitable, however we may read v. 6. Read perhaps יִרְחַמְאֵל וּבְמִדְבָּר יִרְחַמְאֵל. The second half of this is safer than the former.

21. M וְנָקַם עַל-עֲלִילֹתָם cannot be right. Herz proposes נ' מִכָּל. But the difficulty remains that l. 20 says just the opposite. Hi., Ba. read נָחַם, but this would not mean 'that passed over.' Duhm emends וְנָקַם עַל-תַּעֲלִילוֹתֵהֶם, 'but taking vengeance for insults directed to them.' But comparing Hos. xi. 8, where for נַחֲמִי Wellh. rightly reads רַחֲמִי (cp. S), we should rather read מְרַחֵם [נֵאֵל], and continue the line with אֶל-תִּפְלֹתָם.

PSALM C.

TRIMETERS. A liturgical psalm, conventional in expression, but no doubt sincerely felt. The persons addressed are Israel and Israel's new adherents from N. Arabia.

Marked. Of 'Arab-ethan.

I

- 1 Shout unto Yahwè, all ye in the land,
 Serve Yahwè with rejoicings, 2
 Come in before him with cries that ring.
 For Yahwè—he is our God, 3
 He has made us and led us on,
 His people and the flock that he tends.
 Enter his gates with thanksgivings, 4
 His courts with songs of praise,
 Give thanks to him, bless his name.
 10 [Praise him,] for [he] is good,
 Yahwè's lovingkindness is for ever,
 His faithfulness for all ages.

1. כִּלְיָהָרֵץ See on xcvi 1 — altered repetition of xcv. 6b, 7a, b (see corrected text).
 2. *Serve, i.e.* with sacrifices (Ex. iii. 12, Isa. xix. 21, 23).—4-6. A slightly

Critical Notes. (Title) לַתּוֹדָה, G εἰς ἐξομολόγησιν; T עַל קִרְבָּן תּוֹדָה. Most assume לַתּוֹדָה to have been suggested by תּוֹדָה in v. 4, but 'ת there has a perfectly general reference. But is the text right? ל after מוֹמָר ought to introduce the name of the guild or company in whose custody this and other psalms were. If so, תּוֹדָה should be a corruption of [י]רוֹתָן, 'Jeduthun,' i.e. perhaps עֲרַב אֵיתָן.

4. Omit דַּעֲנוּ (perhaps from יִרְחַמָּאל, a gloss; cp. xcvi. ll. 3, 4), and read אֱלֹהֵינוּ (G^{NC}.^{MAT}). 'Acknowledge that Yahwè is God' is unsuitable; the context shows that those addressed (an expanded Israel) know Yahwè already.

5. **וְלֹא אֶנְחֵנוּ וַיִּנְהַלֵּנוּ** is an editorial development out of an ill-written **לֹא** (Kt.) and **לֹו** (Kr.). The passage, as corrected, enables us to restore the true text of xcv. 7a.

10. Prefix perhaps **הַלְלוּהוּ** (Du.), and insert **הוּא** after **טוֹב**. Thus the stanza is completed.

PSALM CI.

PENTAMETERS. The vow of a prince. Let us look at the psalm from the new point of view suggested by our revision of the received text. It is parallel to Pss. xlv. and lxxii., in which the Messiah is depicted in colours derived from the legendary portrait of Solomon, but more especially to the latter, in which, as we have seen, it is the combined tenderness and severity of the Messianic king which is eulogized—his tenderness to the righteous poor of Israel, and his severity to the N. Arabians who have oppressed them. The ‘orphan’ and the ‘widow’ (the terms are of course collective) form a numerous class in the Jewish community; to care for them was one of the first duties of a ruler (לxxxiii 3, Isa. i. 17). The terms, however, are also used symbolically (see on x. 14) for the people of Israel, and it is possible that in l. 2 the speaker may mean that he (the Messiah) will avenge the wrongs of his oppressed people; to do justice among the Jerahmeelites would of course involve giving close attention to the interests of Israel. This may perhaps be confirmed by the closing stanza in which, as a means of removing from the holy city ‘all workers of wrong,’ the speaker promises (as it seems) to destroy all the wicked in Jerahmeel. The rest of the psalm, however, seems to refer to the character of those who are to be admitted to the king’s court. They are to be ideal Israelites, of the type described in Ps. xv. and xxiv. 3–6; in particular they are to be free from the heathenish practices of N. Arabian divination.

Has the present text arisen at all through manipulation? According to Budde (*Exp. T.*, Jan. 1897, pp. 202 ff.) the psalm was originally a monologue of Yahwē himself, and was altered by an editor into a hymn suitable for an earthly prince, as a standard of character. It is also possible to suppose that it was originally intended for the perusal and edification of some contemporary (post-exilic) prince, presumably one of the Maccabees—either Jonathan or Simon. This view may seem to be favoured by the coincidence in expression between v. 8 and 1 Macc. ix. 73 (cp. v. 23), xiv. 14, 36, for a further conjecture see *OP*, 68, 80. The latter view is more plausible, because it does not involve such arbitrary interference with the text as Budde’s view, to me at least, appears to do. But the two parallel psalms xlv. and lxxii., having already turned out not to be based on earlier psalms referring to a Maccabæan prince, one may well hesitate to adopt such a view here. The text is indeed by no means free from corruption, but even in the form given by M it admits of an easy and unforced interpretation in a Messianic sense.—Bathgen rather strangely understands the speaker to be the post-exilic Jewish community; he takes the imperfects to be descriptive of the present; **מִתִּי תְבוּאָה אֵלַי** is also more easily intelligible as the longing utterance of the community (cp. the promise in Ex. xx. 21). The theory, however, though held to be possible by Olshausen, is unnatural; it is best to adhere to the view expressed above—i.e. the speaker is the Messiah.

Of ‘Arab-ethan’: marked.

I

- 1 Piety and justice will I practise | among the Jerahmeelites;
 I will give heed to the cause of the orphan, | the desire
 of the widow.

2

I will go about with an honest heart | within my house ;
None shall present himself before me | whose speech
is of ruin.

3

The doings of magicians do I hate, | it shall not cleave
to me ;

[The diviners of] Ishmael and Ashhur, | the soothsayers
of Jerahmeel.

4

He that slanders his neighbour in secret, | him will I
destroy ;

5

Whoso has a high look and a proud heart, | him will I
not sustain.

Mine eyes are on the faithful of the land | that they
may dwell with me ;

6

10 Whoso walks blamelessly— | he shall serve me

None that acts deceitfully shall dwell | within my house ;
No speaker of his shall stand | before mine eyes.

7

In Jerahmeel I will destroy | all the wicked of the land,
That I may cut off from the city of Yahwè | all workers
of wrong.

8

1 f. The Messianic king, like Yahwè himself (lxviii 6), is a father to the orphan **משפט** and **חסד**, however, are also required of every true Israelite (Hos. vii 7, Mic. vi. 8), and the persons whom the speaker refuses to admit into his household are precisely those who have no **חסד** or **פשט**. These moral courses the Messianic king says, surely not that he will 'sing,' but that he will 'practise' (see crit. n). In M the vow to take care of the orphan is followed by an earnest appeal to Yahwè to 'come' (for the final act of judgment?). Those who regard the psalm as Davidic, actually compare the speech of David in 2 S vi. 9.

4. **דבר בליעל**. (see on xviii., ll. 9-12) is a special cha-

racteristic of the oppressive rulers and judges, cp lviii, l. 3, lxxxii., l. 14 — 5 f. The abhorrence of the early Judaism for soothsaying is well known Cp Deut. xviii. 9-12, 14; Lev xix 26b.

8. *A high look*, &c. Cp. xviii 28, cxxvi 1 Prov. xvi. 4 — *Sustain*, i.e. as a member of my household; cp 2 S. xix. 33.

11. *Within my house*. So the 'blameless' Job provides against transgressions in his household (Job 1 5), and so a very late psalmist makes the righteous man 'visit his house continually to take away unrighteousness' (Ps. Sol. iii 8; cp. v. 7) — 12. *No speaker of lies*. See on xv, l. 4 — 13 f See introd.

Critical Notes. 1. **אשירה** can only be defended on the supposition that the *divine* **חסד** and **משפט** are spoken of. But then we should expect **חסדך** and **משפטיך**. At the end of v. 1 we find **אומרה**, which is suspicious because it injures the metre. Presumably it has sprung from **אשמרה** (cp. the opposite mistake in lix. 10), which was written in

the margin as a correction of **אשירה**. Otherwise we might emend **אשירה** into **אשחר**. [Duhm has a similar idea; he corrects **אשירה** into **אשמרה**, and deletes **אומרה** as an arbitrary insertion. The coincidence is valuable.]

2 f. For **בְּדֶרֶךְ תָּמוִים** read **בְּדֶרֶךְ יְתוֹם**. Note **פֶּסֶק** after **אֲשַׁכִּילָה**. The inexplicable interrogative **מִתִּי** which follows comes from **יְתוֹם**, written as a correction of **תָּמוִים**. **אֵלֵי תָבוֹא** must come from **תִּתְאַבֵּת** (**אֶלְמָנָה** (cxix. 20).—**בֵּיתִי**. G (R*) has *τοῦ οἴκου σου*. But see *v.* 7.

4. M **לֹא־אֵשִׁית** (**פֶּסֶק** follows). Read **יִתְצַב** (*v.* 6); **צ** became **ש**.—M **דִּבֶּר**. Read **דִּבֶּר** (Gr.).

5 f. M **עֲשֵׂה־סְטִים**, a combination of difficulties. The vss. point **עֲשֵׂה**, which is the most natural course. **סְטִים** (G *παράβασεις*) is usually identified with **שְׂטִים**, Hos. v. 2, but the text of that passage has been much misunderstood. Both for **סְטִים** and for **שְׂטִים** (rather **סְטִים**), and for **סְטוֹם** in Ezek. xxviii 3 we should read **חֲרָטְמִים**, 'magicians' (מ and ס confounded). The 'magicians of Mīṣrīm' (Gen. xli. 8) were celebrated. Read **מַעֲשֵׂה חָר**. L. 6 should run, **יִשְׁמַעְאֵל וְאֲשַׁחֲרֵם** [**קְסָמִי**] **יִרְחַמְאֵל** (as **לִבְבִי**—**מַעֲשֵׂה חָר** in Jer. ix. 25) = **מַאֵל**, i.e. **יִשְׁמַעְ** or **יִרְחַ**; **יִרְחַמְאֵל** = **רַע לֹאֵשׁ אָדָם**, **מַעֲשֵׂה חָר** = **אֲשַׁחֲרֵם**; **יִסּוּר** and **עֲקֹשׁ**. The corrections are in accordance with analogy, and add colour to the psalm.

7 f. Kt, **מִלְשֵׁנִי** (Poel, here only). Kr., **מִלְשָׁנִי**, an unparalleled form. Should we not read **מִלְשֵׁנִי** (Prov. xxx 10)?—M **אִיכָל**. G *τούτω οὐ συνήθιστον* = **אִכָּל לֹא אֶתוֹ**. Rather **אֶתוֹ לֹא אִכָּלְכִּי**. Cp. on cxii. 5b.

13. M **לְבֹקְרִים**. The morning is no doubt the time for justice (Jer. xvi. 12), but why 'every morning'? Budde conjectures that in the original form of the poem (see introd.) it was Yahwè who asserted this claim comparing Job xxxviii. 12–15. Clearly the troublesome **לֵב** must be a scribe's error. Read **בִּירְחֻמָּאֵל** (cp. **כִּרְכָּל** from **יִרְחַ**). Cp. L. 1.

PSALM CII.

A COMPOSITE psalm (see crit. n. on *vv.* 12, 24–26). All three parts are in trimeters, though now and then the metre seems to be imperfect. The third part reminds us of II. Isaiah; Hitzig compares Isa. xlviii. 13, li. 16, lxi. 2, 22, li. 6, l. 9, **וְיִוָּלֵךְ**, **וְיִוָּלֵךְ**, **וְיִוָּלֵךְ**. But the ideas were the common property of the later writers, and an early editor may well have thought that edification required a reference to them. In its final form Ps. cii. was endowed with a finely expressed, and unique heading, appropriating the work to 'the sufferer, when he faints,' &c. It is natural to suppose that the individual Israelite is meant, but with the **אֲנִי הַנֶּבֶר** of Lam. iii. 1 before us, we cannot help doubting this (cp. Smend, p. 130), and the reference in cii.⁽¹⁾ and cii.⁽²⁾ to the nation is, apart from the heading, undeniable. That the psalm is composite, will be clear from an inspection of the contents;

vv. 2-11, together with vv. 24, 25a, are altogether elegiac (cp. Pss. xxii., lxix.); in the other parts of the psalm the writers soar above the miseries of the present. As to the date of cii⁽²⁾, it is natural to derive a suggestion from Neh. i. 3, ii 3, 13 ff., iii. 34 ff. (see *OP*, 70 f.); the walls of Jerusalem may, in fact, have been broken down at more than one crisis in the 'post-exilic' period. Besides the passages referred to, it is not impossible to compare 1 Macc. i. 31, ii. 6-14, x. 10 (cp. Beer, *Gemeinde-psalmen*, p. xxxix.). This, however, would require to be treated in connexion with a fresh historical treatment of that period, and cannot here be assumed. Kirkpatrick's view, that the psalm as a literary whole belongs to the close of the Exile, is only supported by the gloom of one part and the idealistic aspirations of another. But the current notions respecting the 'restoration' of Israel under Cyrus have received too severe a shock to permit us to hold this view. It is the Messianic age to which the psalmist looks forward

*Prayer for the sufferer, when he faints, and pours out his
complaint before Yahwè.*

I

CII.—I.

1	O Yahwè ! hear my prayer,	2
	And let my cry penetrate unto thee.	
	Hide not thy face [from thy servant],	3
	Guard me from those of Ishmael ;	
	Bend to me thine ear,	
	From those of Jerahmeel deliver me.	
	For my body is eaten up as by fire,	4
	My frame is scorched through as by a glowing heat,	
	My palate is parched like herbage,	5
10	My heart is dried up like [grass] ;	
	I am bowed down at the sound of Jerahmeel,	6
	Through Ishmael my bones are crushed.	
	I am like a pelican(?) of the wilderness,	7
	I resemble an owl of the ruins ;	
	I am disturbed and tremble as a bird	8
	Because of the revilings of Jerahmeelites.	
	Mine enemies ¹ insult me continually,	9
	* * * *	
	Yea, I eat ashes as if they were bread,	10
20	And mingle my drink with tears,	
	Because of thy hot wrath and indignation,	11
	For thou hast taken me up and flung me away.	
	My towers Jerahmeel has destroyed,	12, 24 f.
	With the arrows of the warriors my dwellings.	

¹ Jerahmeelites, Ishmaelites.

CII.—2.

- 1 1Thou, O Yahwè ! wilt be enthroned for ever, 13
 Thy memorial is from age to age.
 Now wilt thou arise and have compassion on Zion, 14
 For it is the time to have pity on her, for the set time
 is come.
 For thy servants have affection for her stones, 15
 And feel tenderly towards her dust.

 And the nations will fear the name of Yahwè, 16
 And all the kings of the earth thy glory,
 Because Yahwè has built up Zion +anew+, 17
 10 And has shown himself in his glory [within her],
 Has turned towards the prayer of the prisoners, 18
 And not rejected their supplication.

 Recorded shall this be for the next generation, 19
 A new-born people shall praise Yahwè,
 Because he has looked forth from his holy height, 20
 Out of heaven² he has beheld the earth,
 To hear the groaning of the prisoners, 21
 To loose those that dwelt in gloom.

 The children of thy servants shall dwell +in the land+, 29
 20 Their offspring will be established before thee,
 That men may rehearse the name of Yahwè in Zion, 22
 And his praise in Jerusalem,
 When the peoples are gathered together, 23
 And the kingdoms to serve Yahwè.

CII.—3 (*an insertion*).

- 1 Of old thou didst lay the earth's foundation, 26
 And the heavens are the work of thy hands.
 They will perish, but thou wilt continue ; 27
 They all will wear out like a garment :
 As a robe wilt thou change them, and they will pass
 away,
 But thou art +still+ He, and thy days have no end. 28

¹ And.² Yahwè.

(Title.) תפלת; see *v.* 2a.
כי יעמר; cp. lxi. 3; $\Sigma \epsilon \nu \tau \hat{\omega} \alpha \theta \upsilon \mu \epsilon \iota \nu$
 $\alpha \upsilon \tau \acute{\omicron} \nu$. ישפך שידיו; cp. xlii. 5,
lxii. 9, lv. 3, lxiv. 2; also I S. i. 15.

1-6. For the phrases cp. xviii. 7,
lxix. 18, xxvii. 9, xxxi. 3. *My body*,
גַּרְמִים, as Job xl 18, Prov. xvii. 22.
The vital juices of the body represent
the moral strength of the personality.
Whatever depresses this, may be said
to dry up the 'bones.' On the other
hand, Yahwe's felt presence 'makes
fat the bones' (Isa. lvi. 11). For
'bones' our idiom requires 'body,'
'frame'; see on vi. 3. On the text,
see crit. n. •

8. *As by fire* Cp. Jer. xx. 9,
'There is in my heart as it were a
burning fire shut up in my bones'
To hold back a message of Yahwe to
others has the same effect as being
deprived of his inward messages of
peace to oneself. In both cases de-
struction is the consequence of a pro-
longation of this terrible experience—
כְּמוֹקֵד, 'like a hearth' (Del, Siegf.
St.), 'like a burning mass' (BDB).
Rather 'like a burning glow,' as Isa.
xxxiii. 14, מוקדי עולם, נחר, as
lxix. 4.

9 f. Cp. xxii. 16—11. Cp. xlv
16 f., lv. 4, xxviii. 9 (כְּדֹכָאִית),
li. 10 (דְּכִית) We must not, simply
to justify an altogether improbable
text, make בָּשָׂרִי here, and in cx. 24
(M) mean 'my skin.'

13. I retain the conventional render-
ing 'pelican.' But see *E. Bib.*, 'Pelican'

17. Cp. xlii. 11.—19 f. It is the
mourner's paradox—ashes his bread,
tears his drink (cp. xlii. 4, lxxx. 6).
Cp. *E. Bib.*, 'Mourning Customs.'—
22. Cp. Job xxvii. 21, xxx. 22.

23 f. The crushing calamities
brought upon Israel by the agency of
the N. Arabian foes were the con-
sequence of Yahwe's rejection of his
people. *Towers*, as xlvi. 4, 14, Am.
vi. 8, &c. חָצִי נָבוֹר, as cx. 4, cp.
cxxvii. 4. The text of lines 23, 24
appears to have double representa-
tion—in *v.* 12, and in *vs.* 24 f. Between
these comes an inserted passage (cu.⁽²⁾),
in which, for sufficient reasons, *v.* 29
must be included.

CII.⁽²⁾ 1-6. The fundamental idea
in the early Judaism—Yahwe's eternity
(cp. cu.⁽³⁾). For a time there may
not be one stone of Zion upon another,
but Yahwe's purposes are eternal. The
'set time' (מוֹעֵד, as Hab. ii. 3)

must have come. Can God have less
pity on His people than Israel has
for the stones of Zion? Lines 1 and
2 accord with Lam v. 19, where,
however, כְּסֹאֵד is read instead of
וְחֹכֵד; but cp. Ex. iii. 15. Lines
5 and 6 remind us of Neh. iii. 34, &c.
(but see introd.).—7 The restoration
of Israel, the prelude to a general
adoption of the true religion. Here,
at least, a psalmist makes no special
reference to the N. Arabian peoples.
Cp. Isa. lix. 19, lx. 3. The perfects
in *vs.* 17, 18, 20 are of course future
or relative perfects.

11, 17. *Prisoners* Cp. lxxix. 11,
lxxviii. 7, &c

13 f. לְדֹר אַחֲרוֹן; cp. lxxviii. 14,
lxxviii. 6.—עַם נִבְרָא. Cp. נ' in civ.
30, Ezek. xxviii. 13

15 f. Cp. Isa. lv. 15; also
Ps. xiv. 2, lxxviii. 13.—23 f. The
Messianic age is referred to (see introd.,
and cp. Isa. xlv. 20, lx. 3).

CII.⁽³⁾ Notice the parallels in
II Isaiah (xlviii. 13, cp. xlv. 24;
li. 6, cp. i. 9). Usually the world is
represented as enduring for ever (Gen.
viii. 21 f., ix. 9 ff., Ps. cxlviii. 6).
It is possible to find here a reflexion
of the doctrine of the new heaven and
earth. The indirect influence of Zo-
roastrianism, to which this doctrine is
essential (cp. *OP.*, 404 ff., *Enc. Bib.*,
col. 1065), was probably felt more
and more in the post-exilic period, so
that this view is quite possible, and
does not necessitate a Maccabean
date (but cp. Charles, *Eschatology*,
p. 123, note). Yet it is also possible
that the language is merely that of one
who is being pushed by his strong
belief in the divine eternity to the
confines of a new region of thought.
The idea that the appearance of Yahwe
would cause the hills to melt is found
in Mic. i. 4, Nah. i. 5, Ps. xcvi. 5,
civ. 32. Of these passages Mic. i. 4
at any rate seems to be ancient.
Babylonian influence is suspected here
by Zimmern (*KAT*⁽³⁾, p. 560).

Critical Notes. (cii.⁽¹⁾.) 3. Insert **מַעֲבֹדֶךָ**.—4. **מִמֶּנִּי**. Read probably **שִׁמְרֵנִי**. The text is in disorder, and we must begin to remedy this by seeking for a verb.—**בְּיוֹם צָר לִי**. We need mention of those who cause the speaker's anxiety. Following the parallel of 2 S. i. 26 let us take **לִי צָר** as a corruption of **יִשְׂרָאֵל**, and this as a scribe's error for **יִשְׁמַעְאֵל**; and as elsewhere let us regard **וּם** in **יּוֹם** as = **יָם**, the plural termination. Read **מִיִּשְׁמַעְאֵלִים** (so also by preference in lxx. 17, lxx. 18).—**בְּיוֹם אֶקְרָא**. Read **מִיִּרְחַמְאֵלִים** (cp. on lvi. 9).—Omit **מִהֵרָא**, a dittographed **יִרְחַמְ** (and so best in lxx. 18).—**עֲנֵנִי** read **הִשְׁעֵנִי** (as lxx. 18).

7. Read **כִּי אֶפְלוּ כָאֵשׁ גְּרָמֵי**. Cp. **אֵשׁ**, xxxvii. 20. The very defective parallelism is now cured. G at any rate supports **כ** for **ב** (*ὡσεὶ καπνός*).

9 f. For **הוֹפָה** (= **הָפָה**?) read **חָרְבָה**, and insert **חָכִי**, which, as well as **חָר**, underlies **הוֹכָה**. Parallelism requires the insertion of **כַּחצִיר**; strictly, two letters of this (**כ** and **י**) exist already in the superfluous **כִּי** of M (and G).

11 **כִּי**; see preceding note.—**שְׁחֹתִי**. Read **שְׁחֹתִי** (xxxv. 14, xxxviii. 7). **מִמָּאֵל לַחֲמִי**, followed (r. 6a) by **מִקּוֹל אֲנַחֲתִי**. The ordinary text is surely most unsatisfactory. The two pairs of words are to be regarded as variants. **מִקּוֹל** is better than **מִמָּאֵל**, but **לַחֲמִי** is preferable to **אֲנַחֲתִי** because nearer to the original reading, which was doubtless **יִרְחַמְאֵל** (cp. on 2 S. xxi. 19). **אֲנַחֲתִי** represents **יִחְמָאֵן**. The scribe mistook **מ** for **ת**, and transposed the letters.

12. **דָּבָקָה עֲצָמִי לְבִשְׁרִי**. We should have expected 'my tongue cleaves to my gums' (cp. xxii. 16). What we find is usually explained as a reminiscence of Job xix. 20, where, however, the text is obviously in some disorder (see Budde and Duhm). Read here **וְנִדְּכּוּ עֲצָמִי מִיִּשְׁמַעְאֵל**. **לְבִשׁ**, like **לְבָשִׁי** in Ezek. xxiii. 6, comes from **יִשְׁמַעְאֵל**; **רִי** may represent **מ**.

15 f. We expect some progress beyond the quiet melancholy suggested in // 13 f.; something like lv. 3-9 would be perfectly in place. Linguistically and exegetically **בּוֹדֵד עַל־גֹּגֶן** is suspicious. Why 'solitary on the roof'? A timid bird shrinks from the haunts of men. And does such a word as **בּוֹדֵד** exist elsewhere in the O.T.? We cannot appeal with confidence to Isa xiv. 31, Hos viii 9, for in both passages corruption is suspected. Let us take an idea from Hos. viii. 9, where (see note) **בּוֹדֵד לּוֹ** probably represents **יִרְחַמְאֵל**. Read **רָגַנְתִּי וְאַחֲרָד פָּצְפוֹר | עַל־גִּדְפֵי יִרְחַמְאֵלִים**. The changes involved are quite regular. **בּוֹדֵד** and **עַל־גֹּגֶן**, it is here assumed, have changed places, i.e. when **עַל־גֹּגֶן יִרְחַמְאֵל** became corrupt transposition became an

exegetical necessity נָדָר is supported by T (alt.), Pesh., and Heb. MSS.; cp. Isa xvi. 2, Prov. xxvii. 8.—**מְהוֹלְלֵי בִי נִשְׁבָּעוּ**. That the first word is wrong, must be admitted. A parallel for the Pual part. with suffix does not appear to have been found (cp. Kautzsch-Ges., § 116 1; Kon., *Synt.*, § 23). G S imply **מְהַלְלֵי**, 'my praisers.' Duhm, **מְהוֹלְלֵי** (Poel), but would this mean 'those who mock at me'? cp. Isa. xlv. 25. If the text is right, we should prefer **מְחַלְלֵי**, 'those that profaned me' (cp. Ezek. xxviii. 9). But is it right? Not only **מְהוֹ** but **נִשְׁבָּעוּ** excites surprise. This phrase is explained by the critics, 'use my name in their oaths' (cp. Isa. lxv. 15, Jer. xxi. 22). But could the name of Israel be used in imprecations of ruin except when a people was referred to, and this can hardly have been a frequent occurrence? The analogy of **מְהַלְלֵי** in Gen. v. 12 &c. suggests that **מְהוֹלְלֵי** (cp. G) comes from **יְדַחְמָאִים**, and that of **שְׂבוּאָל** in 1 Chr. xxi. 16 for **שְׂמוּאֵל** = **יִשְׁמַעְאֵל**, and **צַבְעִים**, 1 S. xiii. 18, also for **יִשְׁמַעְאֵל**, favour the view that we should read **יְדַחְמָאִים יִשְׁמַעְאֵלִים**, a gloss on **אוֹיְבֵי**. In other words, the gloss has supplanted a line of the true text.

23 f. According to Duhm, *ו' 24* and *25a* are a quotation from another poem in a different metre. But how can we speak confidently of metre till the text has been thoroughly examined? All that we can say at once is, that either *ו' 12* is superfluous or *ו' 24, 25a*. One could more easily spare the former passage, which is not only commonplace but deficient in parallelism. But the Hebrew of *ו' 24, 25a* is not at all smooth, whereas the psalm in general *is* smooth. Nor have we a clear right to separate *ו' 25a* from *ו' 25b*; indeed, Duhm himself in his German *Psalmen* makes the 'quotation' include *ו' 25b*. Nothing but familiarity with types of textual corruption can help us. It is probable (see exeg. n) that *ו' 12* and *ו' 24 f* have sprung from the same original. One can see at once that **אמר אלי אל-תעלני** (*ו' 25*) represents **ירחמאל** (twice), and it then becomes very probable that **ימי** both in *ו' 24 f* and in *ו' 12* represents **ירחמאל**. Little less probable is it that **שנותי** in *ו' 25b* represents **משכנותי**, and that **נמיו** in *ו' 12* either represents this word or (preferably), in conjunction with **ואני (= ואם)**, **ארמנותי**. In truth, we require both these words for parallelism, and it is not impossible that **כעשב** in *ו' 12* may come from **משכנ[ותי]**. In *ו' 24 f*, **קצר** and **בחצי** clearly have the same original—probably **בְּחִצִּי**, which may also underlie **כצל** in *ו' 12*. If so, **ברור דורים** (which otherwise—see on lxxii. 5, end—might represent **הוריד**) may stand for **ענה בדרך כחו** in *ו' 12* and **איבש** in *ו' 12* and **איבש** in *ו' 24*. **איבש** (like **ישב** often) seems to represent **ישמעאל**, a variant to **ירחמאל**, and **ענה בר' כ'** may come from **כחד ירחמאל**. **דרד**, generally with some added letter or letters, several times represents **ירחמאל** (e.g. **חדרד**, Zechar. ix. 1). Read therefore as an approximation

to the true text, which at any rate is partly right, and adequately conveys the original writer's meaning,

אֶרְמֹנֹתַי יִרְחַמָּאל בְּחֹד
בְּחֻצֵי גְבוּרִים מִשְׁכְּנֹתַי

Of course, the present form of *v.* 25^b was produced under the influence of the inserted passage, *v.* 26—28.

(CII.⁽²⁾) 1. Omit ו before אַתָּה (redactional). So Duhm. 3. Read עֲתָה, with Gratz.—10. With Duhm, read וְנִרְאָה (G) and append בְּקִרְבָּה (metre), which easily fell out after בְּכַבּוּדוֹ.—11. M הָעֶרְעָר; G τῶν ταπεινῶν (עֲנִיִּים?); 'A Σ τοῦ ἐκακενωμένου. Gratz follows G, but a better correction is אֶסְרִים (cp. *v.* 21a).—M תַּפְלָתָם. A repetition. Read תַּחֲנָתָם; G ἡν δέησιν αὐτῶν (cp. G, vi 10).

16. Omit the superfluous Yahwè; lines 16 and 17 now agree metrically—17. Read אֶסְרִים (parallelism); cp G.—18. בְּנֵי תְמוּתָה. Read צִלְמוֹת שְׁכֵנֵי (lxix. 11).

(CII.⁽³⁾) 6. M שְׁנוֹתֶיךָ. The verb being masc, read יָמֶיךָ (Duhm).

PSALM CIII.

TRIMETERS. Thanksgiving to Yahwè, whose characteristic attributes of mercy and longsuffering the reversal of Israel's unhappy lot in the Messianic age (here represented as past) splendidly exemplifies. The original psalm appears to have been manipulated with a view to adapt it to the wants of a later generation, which had nothing to fear from N. Arabians. At the same time liturgical doxologies were added, perhaps in lieu of some omitted lines. Psalms ciii. and civ. appear to have been used liturgically in combination. Hence the closing line. The speaker, as Smend (p. 130) rightly sees, is the community. So also Coblenz (pp. 68 f.).

Of 'Arab-ethan.

1

- | | | |
|----|--|---|
| 1 | O my soul ! bless Yahwè, | |
| | And all that is within me (bless) his holy name. | |
| | O my soul ! bless Yahwè, | 2 |
| | And forget not all his benefits ; | |
| | Who has pardoned all thine iniquities, | 3 |
| | And healed all thy sicknesses ; | |
| | Who has delivered thy life from the pit, | 4 |
| | And crowned thee with kindness and compassion : | |
| | Who has brought thee home from the house of | |
| | Arabia, | 5 |
| 10 | And gathered thy survivors from Cushan. | |

	Righteous acts doth Yahwè perform,	6
	And judgments for all that are oppressed.	
	He made known his ways unto Moses,	7
	His exploits unto the children of Israel.	
	Yahwè is full of compassion and pity,	8
	Long-suffering, and plenteous in lovingkindness :	
	He will not contend perpetually,	9
	Nor keep his anger for ever.	
	He has not dealt with us after our sins,	10
20	Nor requited us according to our iniquities.	
	For as the heaven is high above the earth,	11
	So high is his kindness over them that fear him ;	
	As far as the east is from the west	12
	He has removed our transgressions from us.	
	As a father has compassion upon his sons,	13
	Yahwè has compassion upon those that fear him.	
	For he—he knows of what we are made,	14
	And bethinks him that we are but dust.	
	Mortal man, ¹ his days are as grass,	15
30	As a flower of the field, so he blossoms ;	
	For a wind passes over it, and it is gone,	16
	And its place knows it no more.	
	But the lovingkindness of Yahwè is towards them	
	that fear him,	17
	And his righteousness unto children's children,	
	Unto such as keep his ordinance,	18
	And remember his behests ²	
	Yahwè has established his throne in heaven,	19
	His dominion rules over all.	
	Glorify Yahwè, ye Jerahmeelites,	20
40	Ye Ishmaelites, and all Arabians !	

Liturgical addition to the adapted psalm (ll. 1-38).

1 •	Bless Yahwè, ye his angels,	20
	Ye heroes in strength, that perform his word,	
	To hearken to the voice of his word.	
	Bless Yahwè, all his host,	21

¹ Jerahmeel.

² To do them.

Ye his ministers, that perform his purpose.

Bless Yahwè, all his works,

22

In all places of his dominion,

O my soul ! bless Yahwè.

*

1. **O my soul, bless Yahwè.**

Israel is the true 'son of man,' 'the world's high priest,' who 'doth present—The sacrifice for all' (G. Herbert). Cp. a striking passage of Philo (*OP*, 366).—5 ff. The national sins have been pardoned; as a pledge of this, prosperity in its highest form has been granted. Cp. Isa. xl. 2.—

7. שְׁחַת; see on xvi. 10.—9 f. *House of Arabia*, rather than 'house of servants'; parallel here to 'Cushan,' and in Ex. xiii. 3, &c., to Misrim. See crit. n, and cp. Isa. xi. 11 (note in *Crit. Bib.*), also Ps. cvi. 47, cvii. 3. The received text labours under insuperable difficulties, including that of explaining how the eagle 'renews its youth' differently from other birds—15 ff. Cp. on lxxxvi. 5, 15.—17 f. Cp.

Isa. lvii. 11, Jer. iii. 5 (יָטַר).—21. Cp. xxxvi. 6.—28. Cp. lxxviii. 39, lxxxix. 48—29 ff. Cp. xcii. 7, Isa. xl. 6—8. The writer thinks specially of the powers hostile to Israel.—35 f. For this limitation of the divine *hesed*, cp. Ex. xx. 6, xxxiv. 7, Dt. vii. 9—39 f. The surviving Jerahmeelites are incorporated in the community of worshippers of Yahwè. Cp. especially xxxix. 1, &c. (crit. note), Isa. xix. 24 f,

lxvi. 21 (*Crit. Bib.*), and see following note.

Addition. 1. **Ye his angels.** Cp. cxlviii. 2. The reference to the angels comes in well after v. 19a. At the same time the original reference (?) to the Jerahmeelites is also a natural sequel to the declaration that Yahwè from his heavenly throne rules even over those who once denied his power (cp. xi. 5 ff., xiv. '3).—2. *Heroes* (גִּבּוֹרִים), as in Joel. iv. (iii.) 11; also of Yahwè, xxiv. 8, lxxviii. 65.—3. *To hearken*, &c. Awkwardly connected (see crit. note on l. 40, above).—4 *All his host*. Can the 'host' be distinguished from the angels? Ol. and Gr. think of the stars (regarded as animated, cp. Job xxxviii. 7); Ba. agrees, but would add forces of nature like winds and fire, civ. 4. Hitz. and Del. prefer the lower angels, the 'heroes' of l. 2 being, as they think, the archangels. The difficulty seems to have arisen through the transformation of 'Jerahmeelites' into angels. At any rate, there is no reason to think that the later editor distinguished between 'angels' and 'host.' By both phrases he meant the divine powers of the beyond, the spiritual world, called by him 'heaven' (cp. *OP*, 314).

Critical Notes. 9, 10. (1) Our first difficulty is with עֵדֶיךָ. We must remember that the *soul* is addressed. עֵדֶיךָ, therefore, cannot be a paraphrastic expression for 'thy soul,' even if, with G, we explain 'soul' here as = 'appetite' (τῆς ἐπιθυμίας σου). Nor can 'thy body' (S) be meant, for if anything is to be called 'ornament,' it is not the body but the soul. The latest suggestion is that of Nestle (*ZATW*, 1899, p. 182), who supposes the reading עֵדֶיךָ to underlie, Σ (τῆς ἐπιμονῆς σου, Field) and perhaps T; cp. civ. 33, cxlvi. 2? This does not help. Plainly the final letter is one of those which are or may be corrupt; otherwise why is not the form of the suffix the same as elsewhere, viz. יִכִּי or יִכִּי? (2) The next difficulty is in בְּטוֹב. With הַשְׁבִּיעַ we expect טוֹב, without a preposition. The third (c) is the change of construction in תַּתְּחַדֵּשׁ, and the fourth (d) the exegetical one (l. 10) mentioned above. It would seem that the corruption of the text must be deeply seated; every word,

therefore, must be scrutinized, and we must take the passage with Isa. xl. 31, where the text gives a similar improbability respecting the eagle. In both passages what we expect is a reference to the crowning mercy of the deliverance of the Jews from a N. Arabian captivity. Suppose this possibility to be a fact; what must be the underlying text, having regard, of course, to parallel cases in each case elsewhere? The only real though slight difficulty is with כנשר, כנשרים. כנשר might come from משנער (cp. Isa. xi. 11), but this key will not unlock כנשרים. To explain both words, we must trace כשר, כשרים to כשר, כשרים, which, as in so many other cases, probably came from an original כוש, כושים. How to correct the rest of both passages is clear (כוש sometimes comes from an original בית). Read in Isa., יעלו מערב מִבְּשִׁים (a gloss), and in Ps. מְשִׁיב מִבֵּית עֲרָבִים | מִקֶּבֶץ מְכֹשׁ נִשְׁאָרִיד.

22. For נָבַר read probably נָבָה (Hupf., Gr., Du.).—33. מעולם and ערעולם both represent (it is a common type of corruption) ירחמאל, which is probably a gloss on אנוש (l. 29), which (cp. xxxvii. 35, Isa. xl. 6 f.) refers specially to the wicked.

36. Omit לַעֲשׂוֹתָם (Bickell, Duhm). Metre.

39. Probably the original psalm had ירחמאלים (מלאך and ירח confounded, as in 2 S. vi. 1). This enables us to account for צבאו (so read) in v. 20, and for the troublesome last clause of v. 21.—40. לְשֹׁמֵעַ. בְּקוֹל דְּבָרוֹ יִשְׁמְעֵאלִים וְכָל־עֲרָבִים. This awkward clause may represent יִשְׁמְעֵאלִים וְכָל־עֲרָבִים.

Addition. 1, 2. Altered from ll. 39 f.—4. Read צָבָאוֹ (Du.); cp. cxlviii. 3, Kt.

PSALM CIV.

TRIMETERS. To some extent a poetic version of the cosmogony in Gen. i. Cp. *E. Bib.*, 'Creation,' § 29. The historical and geographical colouring has been much toned down by the later editor. The scribes, however, were doubtless his predecessors; i.e. he had before him a corrupt text.

1	O my soul! bless Yahwè.	1
	O Yahwè my God! thou art very great.	
	Thou art robed in splendour and state,	
	Wrapping thee in light as in a mantle.	2
	He stretches out the heavens like a tent-curtain;	
	He makes spacious chambers in the waters;	3
	He uses clouds for his chariot,	
	He travels upon the wings of the wind;	
	He makes his messengers of winds,	4
10	His ministers of fire and flame.	

- Thou didst found the earth upon its base, 5
 That it might remain unshaken for evermore.
 Ocean covered it as with a robe, 6
 On +the tops of+ mountains stood the waters ;
 Because of thy menace they fled, 7
 At the sound of thy thunder they were scared ;
 From the mountains they went down to the plains, 8
 To the place which thou hadst appointed for them ;
 Thou hast set a bound which they may not pass over, 9
 20 That they cover not the earth again.
- He sends forth springs into the valleys, 10
 Between the mountains flow +the streams+ ;
 They give drink to every beast that roams, 11
 To find them the wild asses long.
- Upon them the birds of heaven dwell, 12
 From among the branches they sing.
 To the mountains he gives drink from his chambers, 13
 30 The earth has its fill from thy showers.
- He causes grass to grow for the cattle, 14
 And herbs for the food of men,
 Bringing forth bread-corn from the earth,
 And causing the wine-plant to grow in Ishmael.¹ 15a a
 The trees of Yahwè have their fill, 16
 The cedars of Lebanon which he planted ;
 There the vultures build their nests, 17
 On the top of the asshur-trees is their house.
 The high mountains are for the wild goats, 18
 40 The crags a refuge for the marmots.
- Thou didst make the moon for +measurement of+ times, 19
 To the sun thou didst appoint his going down ;
 Thou makest darkness, then it is night, 20
 Wherein all the beasts of the forest are astir ;
 The young lions roar after their prey, 21
 And seek their food from God ;

¹ Bringing forth vines in Ishmael,
 Producing bread-corn in Ishmael (v. 15aβ, δ).

- The sun rises, they withdraw themselves, 22
 And lay them down in their dens.
 Man goes forth to his work, 23
 50 And to his labour until the evening.
- How manifold are thy works, O Yahwè ! 24
 † * † *
 In wisdom hast thou made them all,
 The earth is full of thy mercy ;
 Thou hast made the sea [and its fulness,] 25
 Great and widely stretching,
 Wherein are things that move past numbering,
 Living creatures both small and great ;
 There the dragons move along, 26
 60 Leviathan whom thou hast fashioned.¹
- They all wait longingly for thee, 27
 That thou mayest give them their food in due season.
 Thou givest it them, they gather it ; 28
 Thou openest thy hand, they are richly satisfied.
 Thou hidest thy face, [they consume away,] 29
 [Thou veilest thyself,] they are terror-stricken,
 Thou takest away their breath, they die,
 And turn again to dust.
 Thou sendest forth thy breath, they are created †afresh†, 30
 70 And thou renewest the face of the ground.
- Let the glory of Yahwè endure for ever ! 31
 Let Yahwè rejoice in his works !
 Who looks on the earth, and it trembles, 32
 Touches the mountains, and they smoke.
 I will sing unto Yahwè, while life shall last ; 33
 I will chant to my God, while I remain.
 Sweet be my song unto him ; 34
 As for me, I will rejoice in Yahwè.
 Let sinners cease to cumber the earth ; 35
 80 Let no wicked be therein any more !

Addition.

O my soul bless Yahwè.

¹ To sport with.

3. **הוד והדר**. Cp. Job xl. 10.—

4^a *In light*. A unique statement; but cp. Isa. x. 17 ('the light of Israel,' || 'his Holy One'), Dan. vii. 9. Cp. in the Avesta the fundamental idea of Ahuramazda who dwells in the 'endless lights,' i.e. the highest heaven. See *Vendidad*, xix. 118 f.—5. The heaven is like a tent with its curtain (xix. 5, Isa. xl 22).—6. *In the waters*, i.e. in the upper ocean (cxlvi 4, Gen. 1. 7; strikingly parallel is Am. ix. 6). Cp. *Enc. Bib.*, 'Creation,' § 6. There Yahwè, like an earthly king, has spacious upper chambers (**עליונות**); cp. Jer xvii. 14.—7. *Clouds his chariot*. Unlike those deities of the heathen who ride on imaginary winged animals, Yahwè is borne along by the clouds on the 'wings of the wind.' **רכובו** may involve a play upon **כרוב**.—9 f. On the three possible interpretations of the Hebrew see Driver, *Tenses*, § 195, *Obs.*; see also crit. n.

11-20. The psalmist is clearer in one point than Gen. 1. 9 f. He describes the earth as already formed with mountains and valleys, invisible, because covered with the primitive flood (**תהום**, as Gen. 1. 2), and only waiting for the veil to be raised Gunkel (*Schopf*. 91) observes that the expressions used with reference to the sea have a strong mythical colouring. The Dragon which opposed the Light-god, was, according to one myth, not destroyed, but placed in confinement. See *E. Bib.*, 'Dragon,' § 4, and cp. Prov. viii. 29, Job xxxviii. 8, Jer. v 22, xxxi 35.

21. The vegetable life produced on the third day presupposed the kindly gift of springs and rivers, and of rain. The former beautify the valleys (rather wadys). See the description of Canaan (not of the Negeb) in Dt. viii. 7, xi. 10 f.—24. *The wild asses*. When far away in the desert (Job xxxix. 6), these wildest of beasts long for the refreshing streams.—27. *Upon them*, i.e. upon the trees to which, in a lost couplet, the poet must have referred; note 'the branches' in l. 28. Observe that no singing-bird is mentioned as such by name, not even the bulbul, a songster which, as Tristram says, rivals the nightingale.—29. By the *mountains* the poet seems

to mean the highlands, where the grass supplies welcome pasturage for the cattle (see l. 31).

32. **Herbs, עֵשֶׂב**. Cp. Gen. i. 11 f., 29 f.; nu 18; ix. 3; Ex. x. 12-15. The term includes all vegetable products.

33 f. The reference to Ishmael (=Jerahmeel), i.e. the Negeb, must not surprise us. In ancient times the N. Arabian border-land must have been brought by irrigation into a high state of cultivation. In the case of what is called 'Jerahmeel,' those who have studied *Critica Biblica* may call to mind the 'wheat of Maacath' in 1 K. v 25, Ezek xxvii. 17, and the barley-harvest at Beth-jerahmeel in Ruth i. 22; also, with regard to vine-culture, Gen. xlv 11, Judg. ix. 27, xv 5; Jer xii 12, and in the case of Misrim the definite language of Isa. xvi 10, and Ps lxxx. 9. Of course, there were large tracts in this region (see *E. Bib.*, 'Negeb') which were incapable of improvement, e.g. in Num xx. 5 the wilderness of Kadesh is contrasted with Misrim in being 'no place of seed, or of figs, or of vines, or of pomegranates'; but this does not affect our general statement. And we must remember that in the early 'post-exilic' period Hebron in S. Judah formed part of Idumæa, i.e. in archaistic language, Jerahmeel.—**לֶחֶם**, 'bread-corn', so Isa xxviii. 28, xxx. 23. Similarly **יֵין**, here 'the wine-plant,' as, in Isa. xvi 10, Jer. xl. 10, 12, it means the fruit of the vine. At Damascus grapes are, equally with bread, a part of the people's food from August to December.

35 **Trees of Yahwè** are those which grow wild, especially those of unusual size (so Num xxiv. 6).—*Lebanon*, i.e. the southern Lebanon (or Gebalon) See on xxix. 5, lxviii. 17.

37. **The vultures, פִּרְסִים**. The ossifrage, or Lammergeier, is meant. Its nest is 'placed on an inaccessible ledge of rocks' (see *E. Bib.*, 'Ossifrage').—38 *The asshur-trees*. The 'asshur' or 'teasshur' tree was possibly the same as the 'algum,' i.e. the 'jerahmeel' tree. It was one of those trees which were used for building; cp. Isa. lx. 13.

40. **Marmots.** Strictly the 'hyrax syriacus' (see *E. Bib.*, 'Coney'). Cp. Prov. xxx. 26.

41. **Times** (מוֹעֲדִים). See Gen. i. 14, Sirach xliii. 7 (|| זמני חוק ||, 'legal dates'). For the priority of the moon, cp. 'evening and morning' in Gen. i., and 'night and day' in Assyrian hymns.

49. **Man goes forth.** The poet with wise reticence, only hints at the work of the sixth day. God might declare man to be His crowning work, but an individual man could not dwell on this thought (except in the manner of Ps viii). Observe that the poet does not share the view of labour expressed in Gen iii 17-19.

51 ff. The psalmist breaks into an admiring eulogy of God's wonders upon the earth, but soon remembers that the sea, with all its stirring life, has been omitted. In repairing the omission, he gives a tribute (cp. Job xl 19a) to the greatest of the *tanninim* ('dragons'), to whom Gen i 21 only refers as a class ('the great dragons'). The mythological character of Leviathan (still clear in Job xli)

is forgotten; he has become merely a wonderful animal. Gunkel (*Schoff.* 57) adheres to the received text, in which the words 'to sport with' are added. These words are no unworthy gloss. Popular Hebrew poetry (in prose and verse) admitted a sense of humour in the Creator (see Job i., ii.). See crit. n., and cp. *E. Bib.*, 'Behemoth,' § 3; 'Dragon'; 'Leviathan.' For the Haggadic stories of Leviathan see Grunbaum, *ZDMG*, xxxi. 274 ff.

67. Cp. cxlvi. 4, Job xxxiv. 14.—70. *Thou renewest*, &c., i.e. by the constant production of fresh animal life—79 f. A discordant note might be held to be forced from the writer's lips by that 'disproportioned sin' which 'jarred against nature's chime' (Milton, *At a Solemn Musick*). Probably, however, the writer is thinking of the N. Arabians, who to him were the quintessence of wickedness; cp. on Ps. lxxiii., and see *Jewish Religious Life*, p. 144.—The editor makes the psalm conclude as it began (l. 1), partly to soften the effect of the preceding words (K. J. Grimm, *Liturgical Appendices*, 1901, p. 14), partly to make Ps civ. resemble the companion psalm ciii.

Critical Notes 5 מִמְקָרָה; G ὁ σφεγάων. The sense is not clear. Read הַמְרַחֵב (ח and ק confounded); cp. Jer. xxii. 14 The || passage Am. ix. 6 has הַבְנֶה.—10. M אֵשׁ לֵהֵט. But אֵשׁ is fem.; the text of Job xx 26, Jer. xlviii. 45 needs revision. Besides, מִשְׁרָתִי implies a plurality of agents. Read אֵשׁ וְלֵהֵט (Ol., Bi., Du.).

11. M G יָסַד. Gunkel (*Schoff*, 91) יָסַד. But vv. 8, 9 suggest יִסְדֶּתָּ (written perhaps 'יסד').—Read מְכֻנָּה (Gunkel). Plural not used. So G T J.

13. M בְּסִיתוֹ. But though תהום might be masc., אָרֶץ must be fem. Hence Ba. supplies עליה after כְּסִיתוֹ; cp. Ezek. xxxi. 15. But this produces a prosaic result, and spoils the metre. Besides, תהום too is properly fem. A Θ J, Gr., Bi., We. read בְּסִיתָה; G, Street כְּסִיתוֹ, τὸ περιβάλλον αὐτοῦ. Read בְּסִיתָה (Gu.; Giesebrecht in *GGA*, 1895, p. 596). König's objections are but slight (*Synt.*, 162, n. 2).

17. M יַעֲלוּ הָרִים. Hitz. and Wellh. omit l. 17 as an unhappy editorial substitute for an illegible passage. But it is better, with Gunkel, to read מַעֲלֵה־הָרִים (cp. עֲלֵה־הָרִים, l. 14). מ was worn down into י, and then the clause was interpreted by cvii. 26.

24. M **יִשְׁבְּרוּ-צִמָּאִים**. The phrase 'frangere sitim' is not Hebrew. G. προσδέξονται δὲ, εἰς διψῶν αὐτῶν. Hence Herz restores **יִשְׁבְּרוּ** (v. 27), and suggests that **עֲלִיהֶם** may have fallen out after **צִמָּאִים** as a dittogram of the next word, and would point **צִמָּאִים**. We must, at any rate, accept **יִשְׁבְּרוּ**, but metre forbids us to take more. G presupposes **לִצִּמָּאִים**. Should we not read **לִמְצָאִים**?

28. M **עֲפָאִים** Kt.; **עָפִים** Kr. **עֲפָאִים** is also read. If the reading is correct it is an Aram. loan-word (see *BDB*, s v.). G, however, has *πετρῶν*, i e. **כִּפִּים** or **כִּפָּאִים** (cp. Ruben, *JQR*, Apr, 1899, p. 446, n. 1), though A* gives the correction *πετρῶν* (whence Herz **כִּנְפִים**, assuming **כֹּנ** to have fallen out as a dittogram of **בְּ**[י]). Read probably **סַעֲפִים** (Isa. xvii. 6).

30. M **מִפְרֵי מַעֲשֵׂיךָ**. How can the rain be called the 'fruit of Yahwè's work'? The two words are fragments of **מִרְסִיסֶיךָ**. Cp. on lxxii. 6

32 M **עֲבֹרֶת**. This ought to mean 'tillage,' 'work' (v. 23). Neither sense is suitable in this context. Read **אֲכָלֶת**; cp. **לֹא אֲכָלָה**, Gen. i. 29 f

33 f Hitzig would omit v. 15. His other omissions, however, are unjustified, and we shall find the present omission to be equally uncalled for. **יֵין**, he says, is not, like **לֶחֶם**, drawn directly 'from the earth'; the second reference to **לֶחֶם** is troublesome, and there are grammatical difficulties in the construction of v. 15. These and all other important objections disappear when a more thorough criticism has been applied to the text. The second reference to **לֶחֶם** ought to have suggested that v. 15b was a variant to v. 14b. But if so, what are we to make of v. 15ab? It is usually explained, 'To make the face shine with oil,' as if the line were parallel to v. 14b ('to bring forth bread-corn from the earth'). But this is unjustifiable. Had the writer meant, 'and to bring forth oil which makes the face to shine,' he would have said this, for he is not addicted to forced phraseology. It is true that, if he had said this he would have been laughed at, seeing that, as Hitz. remarks, it was the head, not the face, that was anointed. On the other hand, 'more than oil' (Hitz) is unnatural. Clearly **לְהַצְהִיל פָּנִים מִשְׁמֶן** must be corrupt, and the more so because the existence of a verb, **צָהַל**, 'to shine,' in Biblical Hebrew is problematical. And one ought to see at once (1) that **לְהַצְהִיל** comes from **לְהוֹצִיא לֶחֶם**, (2) that **לֶחֶם** is a (natural) scribal error, and (3) that **פָּנִים** must be miswritten for some word corresponding to **יֵין** in v. 15aa, and meaning vine. The word required is **גִּפְנִים**. Lastly, **מִשְׁמֶן** must also be miswritten, and experience warns us that, when corrupt, **שֶׁמֶן** regularly stands for **יִשְׁמַעְאֵל**, which is a synonym of **יִרְחֻמָּאֵל** (= the Negeb). We can now turn to v. 15aa and v. 15b. Obviously **יִשְׁמַח** is not what we expect here. We require **יִצְמַח**, and in

consequence לבב-אנוש must represent words, or a word, stating where the 'wine-plant' (see exeg. note) grew. אנוש sometimes (see on lvi. 2, xc. 3) comes from a corrupt form of ישמעאל, which word is certainly to be expected. Here, however, we have also לבב to account for, and לב, i.e. בל, is, according to rule, a shorter form of בעל. נו, therefore, must have been inserted later, and the true symbol for 'שמ' here is אשבל (see *Crit. Bib.* on 2 S. ii. 8); the second ב is the preposition ('בִּישַׁם'). In v. 15b יסעד presumably comes from יעשה (cp Gen. i 11 f, xl 47). Thus the alternative couplets are,—

(a) להוציא לחם מן הארץ

ויין יצמיח בישמעאל

(b) להוציא גפנים בישמעאל

ולחם בישמעאל יעשה

35. G has τὰ ξύλα τοῦ πεδίου = עֲצֵי שְׂדֵי (?) — 37 f M צִפְרִים. Objections, (1) 'birds' in general do not build their nests in the cedars; (2) צפרים usually has a fem. verb (Kon., § 252a). The remedy is plain. Read, not נשרים (Gratz), but פְּרָסִים. See exeg. note.—M חֲסִידָה בְּרוּשִׁים בֵּיתָה. But the stork prefers chimney-tops to trees, and had a tree been mentioned in v. 17b, the poet would have contrived to mention another kind of tree in a. The remedy is suggested by G, which gives, for M's בְּרוּשִׁים, ἡγείται αὐτῶν, i.e. בְּרֹאשׁ (Cappellus, *Critica Sacra*, 286). This is right so far as בְּרֹאשׁ is concerned. But there is a deeper corruption to heal. חסד, like חרס (Judg. i. 34), may represent אֲשֹׁחַר. We know of a תֵּאשׁוּר tree, and in Assyrian of a fragrant tree, like a cedar, called ḥašūru (Del., *Ass. HWB*, 295a). See exeg. note. Read בְּרֹאשׁ שְׁחֹרִים בֵּיתָה. Possibly אֲשֶׁר־שֵׁם (which Streck as long ago as 1790 took for a combination of two readings) represents (1) שֵׁם, (2) אֲשֶׁר־ים, a marginal correction.

41 f. M עֲשֶׂה. Read עֲשִׂיתָ.—M יָדַע 'A εἰ γάρπισε, whence (not very suitably) Ba. יָדַע, referring to Job xxxviii. 12, where, however, read יַעֲרֶתָ. Here read יַעֲרֶתָ (Gr., Herz, יַעַר). Herz compares the faulty יַדְעֶתָ in 1 S. xxi. 3.—Read מִבְּאֵה (J. 47); so Bickell.

52. The stanza is incomplete.—54. M קִנְיָה (so Baer, Ginsb, with Vss., most MSS. and edd., and Rashi; not יָד—). The sense 'thy property' is not very suitable; nor would the plural greatly help. Parallelism requires either 'thy glory' or some attribute of God. The nearest suitable word is חֲנִינָתָךְ (Jer. xvi. 13).—54. Insert מְלוֹאוֹ (metre).

59 f. M אֲנִיּוֹת. But the ships do not wait for food, nor can the Leviathan be classed with them. Gunkel, אֵימֹת. Cp. the Silurian poet, H. Vaughan, who calls the whale 'the shipmen's fear.' Rather

תָּן (lxxiv. 13. cxlviii. 7). See *Enc. Bib.*, 'Leviathan.'—Read וְלִי־תָן. —M closes v. 26 with לִשְׁחָק־בּוֹ; G ἐμπαιζειν αὐτῷ. This overloads the line. It is also improbable that this humorous expression would have been used here. If, however, the metre *can* be stretched so far, we might read לִנְשֹׁךְ־בּוֹ, i.e. Leviathan was the prince of the sea-animals (see *Enc. Bib.*, 'Behemoth,' §§ 2, 3). Note Pasek after this second זָה.

68. M עֶפְרָם. Read probably עֶפְרָא, as Job xxxiv. 15, with Budde (on Job xix. 25). The ם in M may be due to the influence of רוּחָם.

76 f. M בְּעוֹדֵי. Read בְּעִמּוּדֵי; cp. on xxxiv. 2, cxlvi. 2.—M שִׁירֵי. Read probably שִׁירֵי (Gr.).—At the end, M gives הַלְלוּדָה. See *Introd.*

PSALM CV.

TRIMETERS. Israel's history from the covenant with Abraham to the entrance into the Promised Land. Cp Ps lxxxviii, which is here imitated. Verses 1-13=1 Chr. xvi 8-22 G places 'Hallelujah' at the head of this psalm instead of at the end of Ps. civ. This seems more original. Cp. Ps. cvi, and see *E. Bib.*, 'Hallelujah.' (But originally 'Hallelujah' seems to have been 'Of the Jerahmeelites'; see *Introd.*).

Of the Jerahmeelites.

- | | | |
|----|--|---|
| 1 | Give thanks unto Yahwè, proclaim his name, | 1 |
| | Make known his exploits among the peoples. | |
| | Sing to him, chant praise to him, | 2 |
| | Discourse ye of all his wonders. | |
| | Glory ye in his holy name, | 3 |
| | Let the heart of those rejoice that seek Yahwè ! | |
| | Have recourse to Yahwè and his strength, | 4 |
| | Seek his face continually. | |
| | Remember the wonders that he has done. | 5 |
| 10 | His portents and the judgments of his mouth, | |
| | O offspring of Abraham his servant, | 6 |
| | Ye children of Jacob his chosen. | |
| | He, Yahwè, is our God ; | 7 |
| | His judgments are in all the earth. | |
| | He remembers his covenant for ever, | 8 |
| | The word that he has sent forth, for a thousand
generations,— | |

	He whose covenant was with Abraham,	9
	And whose oath was unto Isaac,	
	And who confirmed it to Jacob,	10
20	To Israel as an everlasting covenant. ¹	
	When they were yet few in number,	12
	And sojourners in the highlands of Maacath,	
	When they went about from nation to nation,	13
	From one kingdom to another people,	
	He suffered no man to oppress them,	14
	And chastised kings for their sakes,	
	+Saying+, 'Touch not my loyal one,	15
	And do my prophet no harm.'	
	And he called a famine upon the land,	16
30	He broke altogether the staff of bread.	
	He sent a man before them ;	17
	Joseph was sold to the Arabians ;	
	They galled his feet with fetters,	18
	His soul felt pain with the iron,	
	Until the time that his word came to pass,	19
	When the saying of Yahwè stood the test ;	
	The king sent and loosed him,	20
	The ruler of peoples, and let him go free .	
	He made him lord of his house,	21
40	Supreme over all his possessions,	
	To correct his princes at will,	22
	And to chastise the ancients of Jerahmeel ,	
	So Israel came into Mişrım,	23
	And sojourned in the land of Jerahmeel.	
	And he made his people very fruitful,	24
	And made them more numerous than the Mişrites .	
	He turned their heart to hate his people,	25
	To deal craftily with his servants.	
	He sent Moses his servant,	26
50	And Aaron whom he had chosen.	
	By his word he produced signs,	27
	And portents in the land of Jerahmeel. ²	

¹ Saying, To thee will I give the land of Kenaz, as your assigned possession (v. 11).

	He sent darkness, and they did not See any one his fellow.	28
	He turned their waters into blood, And killed their fish.	29
	Their stream swarmed with frogs, [They came up] into the inner chamber of their king.	30
60	He spake, and the dog-flies came, And gnats in all their region.	31
	As rain he gave them hail, Flaming fire in their land.	32
	He smote their vines and their fig-trees, And broke in pieces the trees of their region.	33
	He spoke, and locusts came, Cankerworms without number, And ate up every herb in their land, And consumed the fruit of their ground.	34 35
70	He smote every first-born in their land ; The firstlings of all their strength ; So he brought them forth with silver and gold, Not a man stumbled among their tribes.	36 37
	The Miſrites rejoiced at their departing, For dread of them had fallen upon them. He spread out a cloud for a canopy, And fire to give light by night.	38 39
80	They asked, and he brought quails, And satisfied them with bread of heaven. He opened the rock, and waters gushed out ; Streams coursed through the desert.	40 41
	For he remembered his holy promise To Abraham his servant, And brought forth his people with joy, His chosen ones with ringing cries,	42 43
	And gave them the lands of the nations, And they took possession of the gains of the peoples, That they might keep his statutes, And observe his laws.	44 45

7. **Have recourse**, &c. This applies surely as much to Jews who were 'afar off' as to those who were 'near' (Isa. lvii. 19). In private chambers and in synagogues experience had proved, in the period of the Psalms, that the divine lovingkindness radiated, as it were, from Zion to any dry and thirsty corner of the earth. Cp. *Jewish Religious Life*, pp 250 ff.

11. **His servants**. A forcible reading (see crit. n.). 'Seek Yahwè, inasmuch as ye are his servants' Cp. 1 Chr. xvi. 13, where the reading 'Israel' instead of 'Abraham' is still more suggestive of the plural 'servants.'—15 f. Cp. cvi. 5, 9.

(Gloss) *So thee will I give*, &c. See Gen. xxi. 14 f., xxxv. 13, xxxv. 12.—**Kenaz**. An archaic name for the Negeb (see on Gen. xi. 31)

21. **The highlands of Maacath**. 'Maacath' is sometimes used loosely, like Ashhur, as a synonym for 'Jerahmeel.' Cp. on xvi. 5, lx. 8. Observe that Maacah, Absalom's mother, was a Geshurite, i.e. Ashhurite, her father was Talmai, ben Ammihur, which is corrupted from 'Ishmael, ben Jerahmeel' (2 S. iii. 3, viii. 37). The psalmist has the tradition which placed the wanderings of the patriarchs in the Negeb. See on l. 32

24. **From one kingdom**. Cp. cxxv. 11, 'the kingdom of Kenaz' (so read), and see *Crit. Bib.* on Josh. xii. 7 ff.

26. **Chastised kings**, i.e. the kings of Moab (Gen. viii) and of Gerar (Gen. xx, xxvi.).—27 f. *My loyal one*. See on xvi. 10, and on the reading crit. n. Abraham is more especially meant; cp. 'Abraham my friend' (Isa. xli. 8). In the || line, he is

called *my prophet* (cp. Gen. xx. 7); so in lxxxix. 20 the prophet Nathan is called 'thy (Yahwè's) loyal one.'—32. *To the Arabians*, i.e. to the Misrites. Mišrim is distinct from the land of Kenaz (gloss on l. 20); cp. Gen. xlii. 7, 'Whence come ye? And they said, From the land of Kenaz' (so read). But not less than the land of Kenaz (broadly speaking, the Negeb), it can be called 'Arabia' (cp. l. 32) and Jerahmeel (ll. 42, 50).

34. **His soul**, &c. Cp. 'lest he tear my soul' (vii. 3).

35. **His word**, i.e. Joseph's interpretation of the dreams, which was also *the saying* (cp. אִכְרוּת, xii. 7) of Yahwè.

41 f. **Princes and ancients**, virtual synonyms. The text-reading (against which see crit. n.) may involve a contemptuous allusion to the ill-justified reputation of the Misrite princes for wisdom. Cp. Isa. xiv. 11, but also 1 K. v. 11 (*Crit. Bib.*)

44. **The land of Jerahmeel**. See on l. 32, lxxviii. 51.—45. *Very fruitful*. Cp. Gen. xvii. 6—46. *More numerous*. Cp. Ex. i. 9.—51. Cp. lxxviii. 43, Ex. x. 2.

53. The ninth plague (Ex. x. 21 f) is placed out of its order. See crit. n.—57. *Their stream*. For יֵאֵר, see on Gen. xli. 1.

69 f. Cp. lxxviii. 51.—72. בִּשְׁבִטִיו. The suffix should refer to Israel (Num. xiv. 2); a reference to Yahwè is less natural. Cp. on cxii. 4.

78. **Bread of heaven**. Cp. lxxviii. 24b, 'corn of heaven'—79 f. Cp. lxxviii. 20, 15, 16.—82. *Abraham his servant*. So Gen. xxi. 24.

Critical Notes. 9. Read נִפְלְאוֹת (Du.).—11 f. Ba., after G, reads עֲבָדֶי. This is plausible because of בְּחִירוֹ in v. 6b. But the object of the beginning of the psalm is to glorify the patriarchs, especially Abraham. It is better to keep עֲבָדֶי, and to read בְּחִירוֹ (so Du.) In v. 43 (בְּחִירוֹ) the object is to glorify Israel, in whom the promise to Abraham is fulfilled.

17. M אֶשֶׁר כָּרַת produces a very prosaic clause. Read probably בְּרַתִּי (Du.).—19. Omit לְחֹק, Jacob the patriarch being meant (Du.). It probably comes from a dittographed לִיעֶקֶב.

Gloss (*v.* 11); prosaic and unmetrical (Bi., Du.); Ps. lxxviii. 55 suggests a phrase. Valeton's objection to the gloss-theory (*ZATW*, 1893, p. 270, note) presupposes M's text.

22. M כְּמַעַט וְגֵרִים בָּהֶם. What does 'כ' mean? 'Elsewhere "almost"; here, as in Isa. i. 9, instead of מַעַט' (Hupf.). But כְּמַעַט in Isa. l.c. is corrupt (see *Crit. Bib.*); for better instances see Lexx. Bickell, וְגֵרִים בָּהֶם מַעַבְתִּי. כ' בכנעו; Duhm, 'כ' בארץ. Read probably

27 f. מְשִׁיחִי—נְבִיאִי. Is there a true parallelism here? There is no evidence that the prophets were anointed, except in 1 K. xix. 16, where Elisha is represented as succeeding Elijah as Hazael succeeded Benhadad; in other words, he was as much a king as a prophet (Weinel, *ZATW*, 1898, p. 57). But the traditions, as we have them, do not assign a prophetic-royal character to the patriarchs. 'Prophets' they might be called in the sense of Gen. xx. 7, but surely not 'anointed ones,' i.e. princes. We have, therefore, no choice but to suppose that here as in xx. 7, xxviii. 8, lxxxiv. 10, מְשִׁיחִי has been either miswritten for, or altered from, חֲסִידִי. Read חֲסִידִי—נְבִיאִי (the sing., because God could only refer to one case at a time; Wellh.).

32. M לְעֶבֶד. Rather לְעַבְדִּים, thus providing a subject for עָנִי (*v.* 18). See exeg. note.—34. Read בְּבִרְזֹל (S, Ol., Bi., &c.), and for the weak בָּעֵה read כְּאֵבָה (lxix. 30).—36. M צִרְפָּתָהּ, unsuitable. Read נִצְרָפָה. The error arose from the two neighbouring verbs with suffix הָ.

41 f. M לְאֶסֶר. G τῷ παιδεύσαι, whence Herz and Duhm לִיָּסֶר.—Read כִּנְפָשׁוּ (Du).—M יִכְחֶם. Halévy, יִכְחֶם. But why the suffix? Probably יכחם is a condensation of יכח חם. In *v.* 23 and 27 חם represents ירחם (= ירחמאל). Read, therefore, as l. 42, וְזִקְנֵי יִרְחֵמָל. See exeg. note on l. 32.

44. Read וַיִּנָּרְץ בְּאֶרֶץ יִרְחָם. יִנָּרְץ is a corruption of יִרְחָם, which is a correct marginal gloss on חם (see on l. 41 f., and on lxxviii. 51).—46. M מִצָּרָיו. Rather מִמִּצָּרִים (Du.). Note 'he turned their heart' (l. 47).

51 f. M שָׁמוּ בָם דְּבָרֵי. Hupf., Del., Ba., &c., after G S 'A ז J read שָׁם (cp. lxxviii. 43). But this is not enough; דְּבָרֵי אֵת is suspicious (cp. on lxv. 4). Read בְּדִבְרוֹ שָׁם אֵתוֹת.—M חָם. See on l. 41 f. For the gloss on חם see next note.

54. M מְרֹו אֶת־דְּבָרֵי. Various explanations, all inadequate, have been offered. Bickell with myself in *Ps.*⁽¹⁾, also Kautzsch in 1894, cut the knot with G Sexta and S, by omitting לָא; in this case מְרֹו will be a frequentative perfect. Hitzig, on the other hand, would read מְרֹו. Of these two readings the former is the more adequate (cp.

Del. *ad loc.*), but how are we to account for לָא? From our present point of view, however, מָרוּ and אַתְּדָב are possibly corruptions of יִרְחַמַּל and יִשְׁמַעְאֵל; these words may well have been marginal glosses on חֹם in *v.* 27. Nothing is more common than for אֵל in יִרְחַ' to be separated from the rest of the name, and to be prefixed to a corrupt form of יִרְחַמַּל as לָא, while אַתְּדָב, following the parallel of 1 S. xvii. 34 (*Crit. Bib.*), may possibly come from יִשְׁמַ' through אַתְּבַל (cp. אַתְּבַעַל, 1 K. xvi. 31). Can the possibility be made into a probability? It can. The חֹם in *v.* 23 has an explanatory gloss; it is not improbable that the חֹם in *v.* 27 also has a gloss. Granting this, it is also probable that if the writing of the original words of *v.* 28*b* became indistinct, only some of the letters being clearly legible, the scribe might suppose יִשְׁמַעְאֵל יִרְחַמַּל, corruptly written according to some of the extant types of corruption as אַתְּדָב [רָמוּ] לָא מָרוּ, to be the marginal correction of *v.* 28*b*, due to an earlier scribe. The original words were, presumably, not a statement of the resultlessness of the 'sign' of darkness, but, as in the other poetic passages on the plagues, a description of the chief feature of the particular plague. Turning to Ex. x. 21 ff, we find one detail which includes the necessary לָא, and in other respects too closely resembles what we must assume to have been the general appearance of the original words. The words of *v.* 23*aa* are לֹא־רָאוּ אִישׁ אֶת־אֲחִיו. These, with the exceptions that רָעוּ has to be substituted for אֲחִיו and that ׀ is prefixed, we must suppose to have become so far illegible that it was possible for לָא־מָרוּ אַתְּדָב [רָמוּ] to be adopted as the true reading of *v.* 28*b*, with the addition of רָיו (from רָעוּ) to דָּב. But this is still not a complete explanation of the phenomena. No critic has stumbled at וַיְחַשֵּׁךְ, and yet it is decidedly very questionable. How is it to be rendered? The natural rendering in this context is 'and it became dark' (so Ew, Ol., Che.⁽¹⁾, Du.), and it is possible that this (*i.e.* וַיְחַשֵּׁךְ) is meant by Kt., while Kr. prefers וַיְחַשֵּׁךְ; so too in Jer. xvi. 13. This compels us to suppose that in later Hebrew the fem. was not necessary in such cases. From our vantage-ground, however, we can see that, however we point it, וַיְחַ' is superfluous. It has simply arisen out of a dittographed חַשֵּׁךְ, and the right reading of the couplet almost certainly is שָׁלֹם חַשֵּׁךְ וְלֹא | רָאוּ אִישׁ אֶת־רָעוּ.

57 f. See Ex. vii. 28. The verb being masc., for אֶרְצֶכֶּ read יֶאֱרָם; (Duhm).—Insert וַיַּעֲלֹ (Ol., Du.) or עָלֹ (Bi., Che.⁽¹⁾).—For מַלְכֵיהֶם read מַלְכֵּם (Briggs); Du., מַלְכֵּם.

68. M וַיֵּאָבֵל (repetition). Read וַיָּבֵל (Du.).—73. Read שָׁמְחוּ (see *l.* 74).—77. Read שָׁאֲלוּ (G and all vss., Del., Bi., Ba., &c.).

80. Read נְהָרוּת (G *παραλοι*); so Gr.

PSALM CVI.

TRIMETERS. A liturgical combination of prayer and praise (cvi.⁽¹⁾), followed by a retrospect of the early history, designed for instruction. *Vv.* 47 f. = 1 Chr. xvi. 34-36

●CVI.—1.

Of the Jerahmeelites.

- | | | |
|----|---|----------------|
| 1 | Give thanks to Yahwè, for he is gracious,
For his lovingkindness is everlasting.
Who can tell out the prowess of Yahwè,
And utter all his famous deeds? | 1

2 |
| | Happy are those that heed duty,
And practise right at all times,
That they may experience the blessings of thy chosen,
That they may share the joy of thy nation. ¹ | 3

5 |
| | Remember us, O Yahwè ! with +thy+ favour towards
thy people, | 4 |
| 10 | Take notice of us with thy succour,
* * * *
* * * * | |

Linking couplet

- | | |
|--|---|
| We have sinned with our fathers,
We have done perversely, wickedly. | 6 |
|--|---|

CVI.—2.

- | | | |
|---|--|---|
| 1 | Our forefathers in Mişrim
Considered not thy wonders ;
They remembered not thy many loving-kindnesses,
And provoked the Most High by the sea of Suph. | 7 |
| | But he delivered them because of his name,
That he might make his prowess to be known : | 8 |
| | He threatened the sea of Suph, and it became dry,
He led them through the deeps as +through+ the
wilderness. | 9 |

¹ That they may triumph with thine inheritance.

	He delivered them from the hand of their hater,	10
10	He redeemed them from the hand of the enemy :	
	The waters covered their foes,	11
	Not one of them remained.	
	Then they believed his words,	12
	They sang his famous deeds. •	
	+But+ soon they forgot his works,	13
	They did not wait on for his purpose.	
	Lust came upon them in the wilderness,	14
	And they put God to the test in the desert. •	
	Then he gave them their desire,	15
20	But sent disgust into their soul.	
	They envied Moses in the camp,	16
	And Aaron, the holy one of Yahwè.	
	The earth opened, and swallowed up Dathan,	17
	And covered the company of Abiram. ¹	
	They made a calf at Horeb,	19
	And worshipped a molten image ;	
	And exchanged their glory	20
	For the likeness of an ox that eats herbage.	
	They forgot God their deliverer,	21
30	Who had done great things in Miṣrim,	
	Wondrous things in the land of Jerahmeel,	22
	Terrible things by the sea of Suph. ²	
	And they rejected the desirable land,	24
	They believed not his word,	
	But murmured in their tents,	25
	They hearkened not to Yahwè's voice.	
	So he lifted up to them his hand, +to swear+	26
	That he would cause them to fall in the wilderness,	
	Scatter their offspring among the nations,	27
40	And winnow them in the lands.	

¹ And fire kindled on their company; | The flame set ablaze the wicked (v. 18).

² And he resolved to exterminate them, but that Moses, his chosen one, came forward into the breach before him, to turn away his wrath from destroying (v. 23).

	They bound themselves to Baal-peor,	28
	And ate the sacrifices of the unclean,	
	And vexed him with their doings,	29
	And a plague broke in upon them.	
	Then Phinehas stood forth and mediated,	30
	And so the plague was stayed ;	
	And that was reckoned to him as merit	31
	For all generations, for ever.	
	And they angered him by the waters of Meribah,	32
50	And it went ill with Moses on their account ;	
	For when they provoked Yahwè's spirit,	33
	He spoke rashly with his lips. ¹	
	They mingled themselves with the heathen,	35
	And learned their works,	
	And served their idols,	36
	So that they became a snare to them.	
	And they sacrificed their sons	37
	And their daughters to the Shedim ;	
	And they shed innocent blood, ²	38
60	So that the land was polluted with bloodshed.	
	They became unclean through their works,	39
	And wholesome through their doings :	
	Then did the anger of Yahwè burn against his people,	40
	And he abhorred his inheritance,	
	And he gave them into the hand of the nations,	41
	So that their haters ruled over them,	
	And their enemies oppressed them,	42
	And they became subject to their power.	
	Many a time did he rescue them,	43
70	But they—they provoked him by their purpose. ³	
	Yet he looked upon their distress,	44
	When he heard their piercing cry.	

¹ They did not exterminate the peoples, as Yahwè had commanded them (v. 34).

² The blood of their sons and their daughters, whom they sacrificed to the idols of Canaan.

³ They vexed him by their iniquity.

He remembered for them his covenant, 45
 And repented, so abundant was his kindness,
 And made them an object of compassion 46
 In the sight of all their captors.

Succour us, O Yahwè our God, 47
 And gather us from among the nations,
 That we may give thanks to thy holy name
 80 And make our boast of thy famous deeds.

Doxology.

Blessed be Yahwè, Israel's God, from age to age; 48
 And let all the people say, Amen.

CVI.⁽¹⁾ 1. So CVII. 1, CXVIII. 1, CXXXVI. 1.—9. **ישועה** and **רצון** parallel, as in Isa. **גאֹל**. 8.—The 'linking couplet' strikes a fresh note; cp. I K. VIII. 47, Dan. IX. 5, Baruch II. 12.

CVI.⁽²⁾ 4. **The sea of Suph.** Commonly the 'Red Sea.' But there was probably an earlier view of the 'sea' in connexion with a very different geography of the early migration of the Israelites. See *E. Bib.*, 'Moses,' §§ 10, 12, and *Crit. Bib.* on Ex. x. 19, but cp. *E. Bib.*, 'Red Sea.' The || in lxxviii. 17 gives, for **בְּיַם־סוּף**, **בְּיַמֵּי**. — 8. **בְּתִהוֹמוֹת**. See Isa. lxxiii. 13. The 'ת' of the *yam-suph* are spoken of in Ex. xv. 5, 8. Properly **תְּהוֹם** is the great world-ocean, but the term can be applied to any perennial body of water which 'issues forth' (Dt. viii. 7) from the earth. Cp. on xxxiii. 7.—12. See Ex. xiv. 28.—13 f. See Ex. xiv. 31, xv. 1.—16. *His purpose*, i.e. his plan for leading them safely to the Promised Land. God's 'purpose,' as in xxxiii. 11, lxxiii. 24, cvii. 11, Isa. v. 19, xiv. 26, xxviii. 29.—17. Cp. lxxviii. 27—31, Num. xi. 4.—20. See crit. n.—23 f. Korah is not named; i.e., as in Dt. xi. 6, the account of JE is used, not that of P.—25. *At Horeb*. So Dt. ix. 8, cp. Ex. xxxii. 1 ff. (Sinai, presumably).—27. *Their glory*, as Jer. ii. 11.—31. See on lxxviii. 51, and cp. cv. 23, 27.—Gloss (*v.* 23); cp. Dt. ix. 25 f.;

Ex. xxxii. 10 ff.; Num. xiv. 11 ff.; 'in the breach,' as Ezek. xxii. 30.—33. Alluding to the story of the spies (Num. xiv. 1 ff.).—**אֶרֶץ חֲמֹדֶה**, from Jer. iii. 19, Zech. vii. 14.—35. From Dt. i. 27.—37. **יְדִבֶּשׂ יָד**. So Ezek. xv. 23; cp. Num. xiv. 30.—39 f. From Ezek. xx. 23—41 f. Cp. Num. xxxv. 2 f.; see crit. n. *The unclean*, i.e. the heathen (Isa. xxxv. 8, lii. 1), with special reference to objectionable rites and usages (cp. Hos. ix. 10)—45 f. See Num. xxv. 7 f.—*Mediated*, **וַיִּפְלֹל**, viz. by slaying the offender in the name of Yahwè.—48 Cp. 'the covenant of an everlasting priesthood' (Num. xxv. 13).

49—52. See Num. xx. 3 ff., and cp. Dt. i. 37, iii. 26.—Gloss (*v.* 34). Cp. Ex. xxxiii. 32 f., xxxiv. 11—15.—56. *A snare*, **בִּזְמָנֶךָ**, as Dt. vii. 16, &c.—58. **שָׂדִים**, as Dt. xxxii. 17.—59 *Innocent blood*, by oppression and injustice. A common complaint (see on Isa. i. 15, lix. 3, &c.). The gloss is incorrect.—69—72. The vicissitudes of sin, punishment, pardon, and relapse (see Judges). *By their purpose*, **בְּעֲצָתָם**, i.e. by their obstinate bias towards idolatry. Cp. Jer. vii. 24, where **מַעֲצוֹת** is a variant to **שָׂדֵרוֹת** (Duhm). The glossator (*v.* 43^b) explains, **בְּעִוְנָם**, 'by their iniquity.'—The Doxology closes Book iv. of the Psalter.

Critical Notes. CVI.⁽¹⁾ Arrangement nearly as Duhm's (in his version he regards *v.* 6 as a linking verse).—9 f. Read זכרנו, as Du., after G 'A Σ Θ Ε' S', which have *μνησθήτι ἡμῶν*; G also (the other vss.?) פקדנו, and so Du. Cp. *v.* 47.

CVI.⁽²⁾ 1, 4. Point מצרים (so *l.* 30); read חסדך (G 'A J T, Ba.), and for עלים read עליון, with Venema, Ba., Kau., Du.; cp. lxxviii. 17. אלהים (Houb.) is also possible. G *ἀναβαίνοντες* = עלים.

20. M רצון unsuitable. Read זרע (G *πλησμονήν*), or the like, with Clericus, Gr., Dy., Du.; cp. Num. xi. 20.

27. כבודם is one of the 18 Tikkūnē Sōpherīm, or 'emendations of the scribes,' and is said to stand for כבודי. G^{nc} a ART, also T (virtually), and Rom. 1. 23 presuppose כבודו, i.e. the Shechinah. Geiger and Gratz adopt this, but see Barnes, *Journ. of Theol. Studies*, i. 387 ff.

39. For second להפיל read להפיץ (Ezek. xx. 23); so Hitz., Del., Gr., Bl., Che.⁽¹⁾, Ba., Kau., Hal., Du.

42. M מתים, usually explained as a contemptuous title for the idol-gods, as opposed to Yahwè the אלהי (cp. Lagrange, *Études sur les religions sémitiques*, 1903, p. 289). But there is no obvious reason for such a title here; there is no antithesis such as that in cxv. 3-8. Read טמאים (see exeg. note).

43. Read ויבעסוהו, MSS. and all vss.; so Du. Cp. lxxviii. 58.—51. For רוח יהוה read רוח יהוה (Bl., Du.).

70. M בעצתם. Perles and Duhm בעצתו (cp. *v.* 13). But the superfluous explanatory clause וימכו בעונם, or rather ויבעסו בע' (מ and ס confounded), supports בעצתם. See exeg. note.

PSALM CVII.

TRIMETERS. A composite psalm, out of which, with much insight, Duhm has extracted a pleasing and symmetrical hymn, with four triplets of stanzas on a uniform plan. The inserted passages are duly noted below. The fact (as, on metrical and other grounds, we must hold it to be) that *vv.* 24, 26, 27, 30 are later embroidery may be the true cause of the inverted Nuns (see Ginsburg, *Introd.*, 343), which bracket *vv.* 23-28; so Duhm. In Ps.⁽¹⁾ it was remarked that the psalmist, 'to fill out his poem, included some scenes not connected with that great turning-point' (the Restoration), and that 'at *v.* 33 the treatment becomes more meagre, the connexion less cared for, and the thought less original; the refrains too are dropped.' A consistent critic cannot stop here; *vv.* 33-43 require to be set apart as Ps. cvii.⁽²⁾ Verse 40, where we again find an inverted Nun, is, however, an interpolation. In both compositions a reference to the oft-repeated oppression of the N. Arabians can hardly be questioned.

CVII.—I.

Of the Jerahmeelites.

(cvi., end)

- 1 Give thanks to Yahwè, for he is gracious, 1
 For his lovingkindness is everlasting.
 +So+ let the released ones of Yahwè say, 2
 Whom he has released from the hand of the foe.¹
 Those who wandered in the wilderness, in the desert, 4
 Who found no road to an inhabited city,
 Who were hungry and also thirsty, . 5
 Whose soul fainted in them ;
 Who cried to Yahwè in their strait, 6
 10 And he rescued them from their distresses ;
 Whom he directed by the right way, 7
 That they might go to an inhabited city :
 Let them give thanks to Yahwè for his kindness, 8
 And for his wondrous works for the sons of men,
 For he has satisfied the longing soul, 9
 And filled the hungry soul with good.
 Those who sat in darkness and gloom, 10
 Prisoners of Ammon and Ishmael,²
 Whose heart was bowed with suffering, 12
 20 Who stumbled and there was none to help ;
 Who cried to Yahwè in their strait, 13
 And he delivered them from their distresses ;
 Whom he brought out of darkness and gloom, 14
 And whose bonds he burst asunder :
 Let them give thanks to Yahwè for his kindness, 15
 And for his wondrous works for the sons of men,
 For he has broken gates of bronze, 16
 And has cut bars of iron asunder.
 Unrighteous ones, who for their course of rebellion, 17
 30 And for their iniquities suffered affliction,
 Whose soul abhorred all foods, 18
 And who touched the gates of +the city of+ Death ;

¹ And whom he gathered out of the lands, from the east and from the west, from Zaphon and from Jaman (v. 3).

² Because they had defied the words of God, | and reviled the purpose of the Most High (v. 11).

	Who cried to Yahwè in their strait,	19
	And he delivered them from their distresses;	
	Whom, sending his word, he healed,	20
	And whose life he snatched from the pit :	
	Let them give thanks to Yahwè for his kindness,	21
	And for his wondrous works for the sons of men,	
	And offer sacrifices of thanksgiving,	22
40	And recount his works with resounding song.	
	Those who went down upon the great waters	23
	In the companies of Asshur and Jerahmeel, ¹	
	And there arose a stormy wind,	25
	And it lifted up the waves of the sea ; ²	
	Who cried to Yahwè in their strait,	28
	And he brought them out of their distresses,	
	Stilling the storm into a murmur,	29
	And the waves of the sea were hushed : ³	
	Let them give thanks to Yahwè for his kindness,	31
50	And for his wondrous works for the sons of men ;	
	Let them extol him in the assembly of the people,	32
	And praise him in the conclave of the elders.	

CVII.—2.

1	He turned streams into a wilderness,	33
	Running springs into thirsty ground ;	
	A fruitful land into a salt waste,	34
	For the wickedness of those that dwelt therein.	
	He turned the wilderness into a pool of water,	35
	A dry land into running springs ;	
	And there he made the hungry to dwell,	36
	And they founded an inhabited city,	
	And sowed fields and planted vineyards,	37
10	Which yielded fruitful produce :	
	He blessed them, and they multiplied greatly,	38
	And he gave them cattle in abundance.	

¹ These men saw the works of Yahwè, | and his wonders in the deep (*v.* 24).

² They went up to the sky, they came down to the abyss, | their soul melted away in the trouble.

They danced and staggered like a drunkard, | and all their skill was confounded (*vv.* 26 f.).

³ They rejoiced because they were calmed, | and he led them to a roadstead of ships (*v.* 30).

- And if they were diminished and sank low 39
 Through the Miṣrites, and those of Jerahmeel,¹
 He made the poor safe from Ammon, 41
 And made +him+ families like a flock.
 The upright see it, and rejoice, 42
 All unrighteousness stops its mouth.
 Whoso is wise, let him observe these things, 43
 20 And let them consider the lovingkindnesses of Yahwè !

CVII.⁽¹⁾ 3. גְּאוּלֵי י'. Cp. Isa. lxii. 12.—Gloss. Cp. Isa xlii 5 f, xlix. 12. In the former passage, the east and the west are first mentioned, then Zaphon and Teman (N. Arabian regions). In the latter, probably, Jerahmeel, Zaphon, Arabia, Ishmael. See crit. n.

5-9. Evidently the exiles are meant (cp. Isa xli. 17). תַּתְּעַמֵּךְ, cp. lxxvii. 4 (note context as revised).

17-20. The land of exile is (like the underworld Sheol) compared to a dark, strong fortress-prison Cp. cxliii. 3b, Isa ix. 1.—18 *Ammon*, a short form for 'Jerahmeel.' See crit. n.—The gloss in v. 11 is not 'foolish' (Du); the men spoken of are the Israelites, whose exile was held to be the result of their unrighteous courses of action.—27. Isa. xlv. 2 is fulfilled.

29-32. The sufferings of the exile compared to sickness (as often in the Psalms, e.g. vi., xxxviii., xli). See also ciii. 4, and Job xxxiii. 19-26 (Elihu), where v. 20 closely resembles our v. 18a.—*The gates of Death*. See on ix. 14.

35. **Sending his word.** See on xxxiii. 6, and cp. *OP*, 321.

41-48. A scene from the experience of post-exilic Jews (see crit. n.). Those who, to save a long land-journey, obtained a passage in merchant-vessels, amidst the traders of

Asshur and Jerahmeel, i.e. of N. Arabia (cp. Baruch iii. 23, 'the merchants of Merran and Teman') Suddenly, as in the case of Jonah, a storm arose, but through prayer to the true God the storm gave place to a calm. *Compames*, as in EV of Isa. xxi. 13, 'ye travelling companies of Dedanim'—*There arose*. עָמַד = to come forward, to appear—i.e. in the case of the winds, from the chamber in which they are stored (Jer. x 13). Cp. *E. Bib.*, 'Wind,' § 1—*A murmur*, רִמְמָה. Cp. 1 K. xix. 12, Job iv 16.—Note the glosses in vv. 26 f., 30, 40. חָנַן is to go round and round, as in a festival-dance (cp. *E. Bib.*, 'Dance,' § 2) **עָלָה מִן הַיָּם** from בָּלַע 'to confound.' *A roadstead of ships*, i.e. a safe roadstead. Harborage was scanty on the Palestine coast. See crit. n.

CVII.⁽²⁾ 1 f. Cp. Isa 1 2 : xxxv. 7.—3. מִלְחָה. Cp. Jer. xvii. 6, Sirach xxxix. 23 (ἐμῆ = מלח in the Heb Sirach, as the same word = מִלְחָה here).—5 f From Isa. xli. 18. **מִצְאוֹ מַיִם**, like Ass. *múṣi mī* = channels.

10. פְּרִי תְבוּאָה is strange, but Du.'s excisions are too bold.—The insertion in v. 40 is verbatim from Job xii. 21a, 24b—16. Cp. Job xxi. 11.—17. From Job xxii. 19—18 From Job v. 16.—19. Cp. Hos. xiv. 9.

Critical Notes. G places 'Hallelujah' at the head of Ps. cvii.; M, less originally, at the end of cvi.; cp. on cv., introd.—Gloss in v. 3. For מִיָּם (originally perhaps written מִיָּם) read either מִיָּמִן, 'from the south,' with Clericus, Kenn., Mich., Hupf., Gr., Bt., Che.⁽¹⁾, or מִיָּמִן,

¹ He leads captive the princes of Ishmael, | and makes them wander in a pathless waste (v. 40).

'from Jāmān' (= Jerahmeel), or מַעְרָבִים. Cp. Isa. xlix. 12, where מַיִם may come either from מַיְמָן, or from מַעְרָבִים (see *Crit. Bib.*); also on Jer. i. 14, iii. 12.

5. M תַּעֲנֵי. Read תַּעֲנֵי, with Ol., We., Du.; cp. *sv.* 10, 17, 23. דָּרָךְ belongs to *v.* 4b (G S; also Schnurrer, Ol. (?), Gr., Bi., Che.⁽¹⁾, Du.).

18. M אַסִּירֵי עֲנִי וּבְרָזָל. Usually illustrated by Job xxxvi. 8, but 'bands of misery' is a very different phrase from 'misery and iron.' Considering that אֵוֶן sometimes (*e.g.* lv. 11, see *Ps.*⁽²⁾) comes from עֲמוֹן, and בְּרוֹל (*e.g.* 1 S. xvii. 7, *Crit. Bib.*) from יִשְׁמַעְאֵל, we may plausibly read אַסִּירֵי עֲמוֹן וִישְׁמַעְאֵל (see *exeg.* note).

19. Read יִבְנֶנּוּ, G ἐταπεινώθη (Du.).—29. M אֲוִלִּים. Read עֲוִלִּים; the exiles are meant (cp. Isa. xlii. 22–25). See on xxxviii. 6. Neither חֻלִּים (Ol., Gr., Bi., Che.⁽¹⁾, Kau., Du.) nor אֲמִלִּים (We.) is satisfactory.

41 f. 'Those that go down upon the sea in ships'? But why mention the ships? יוֹרְדֵי הַיָּם is sufficient; cp. Sirach xliii. 24 (Heb. text). 'That do business in great waters'? But on the common theory the business spoken of was transacted at the ports, not on the sea. Hence Herz would read מִלְחָה or מִלְחָת, '(practising) seamanship.' A more satisfactory and complete remedy for the hurts of the text is to assume a reference to some neighbouring country, great in commerce. It then becomes plausible to read,—

יוֹרְדֵי מַיִם רַבִּים
בְּאַרְחוֹת אֲשׁוֹר וִירְחֻמָּאֵל

ירח' for עֲשֵׂי אֲשׁוֹר; cp. *Crit. Bib.* on Jon. i. 3; רִיח' for מִלְאכִים (cp. on מִלְאכִים, 2 S. xi. 1). הַיָּם either represents a ditto-graphed 'ירח', or comes from *l.* 44. ב before מַיִם is editorial.

43. Read וַיַּעֲמֵד, with G J; so Ba., Kau., Du. Omit וַיֵּאמֶר (from a ditto-gr. וַיַּעֲמֵד), for metre.—44. בְּלִי הַיָּם. Read בְּלִי הַיָּם.

47. M יָקָם, G καὶ ἔστησεν. Not free from doubt.—Gloss in *v.* 30. מִחוּ הַפָּצָם, improbable (see *Enc. Bib.*, 'Haven'); מִחוּ ought not to mean 'haven,' but 'city.' Herz, acutely, חוּף הַפָּצָם. Better חוּף צִיִּים (cp. Gen. xlix. 13). מִחוּ and חֲפָצָם both represent this.

CVII.⁽²⁾ 14. M מִעֶצֶר רָעָה וַיָּנוֹן. Vague. Perles (*Anal.* 85) מִעֶצֶר רָעָה וַיָּנוֹן, 'through scanty offspring and continuance in widowhood.' More probably מִמְצָרִים וִירְחֻמָּאִים. רָעָה and יָנוֹן may quite well be corrupt fragments of 'ירח' ; for יָנוֹן cp. יִרְקוֹן (*Josh.* xix. 46).

Gloss on *l.* 14 (*v.* 40). Read שׁוֹכֵבָה נְדִיבִי יִשְׁמַעְאֵל בּוֹז (here על בּוֹז), like בָּעוֹ is a much-worn form of יִשְׁמ' (see on Gen. xxii. 21, 1 K. vii. 21). Now we can see the sense of the interpolation.

PSALM CVIII.

A LITURGICAL compound of lvii. 8-12, and lx. 7-14. Observe that Pss. lvii. and lx. were used in their Elohist form, for the usage of Book v of the Psalter is not Elohist.

PSALM CIX.

TRIMETERS. The Psalm is usually condemned on the ground of the imprecations in vv. 6-20, which are more startling even than those in Ps. lxi. We should rather perhaps pity the writer of this terrible passage for the extremity of the national sufferings which must have led to it. We must also take notice, (1) that one of the worst of the imprecations in M (v. 7b) is due to textual corruption, and (2) that, however improbable it may seem to a Western reader, it is very possible (cp. the Peshitta) that no individual was intended, but the whole body of N. Arabian tyrants who treated Israel as Israel now hopes that those tyrants may themselves be treated. We have adequate parallels for this in Pss. lii. and lv. Elsewhere (OP, 64 f.) it has been pointed out that 'the element of true prayer [in Ps. cix] begins with the appeal to Yahwe's name in v. 21,' and that 'vv. 2-5 and 26-31 have a genuine lyric note.' 'They, at least, were written under the inspiration of love. It follows that the original psalm . . . was retouched and added to by the author.' It is enough, however, to hold the composite character of the psalm without insisting on unity of authorship. To understand the second stanza of cix.⁽²⁾ we should do well to study Jer l., li afresh. That prophecy, in its original form, was directed against the chief N. Arabian kingdom, the cities of which, by just retribution, were to be destroyed by the very peoples over whom the supreme king had tyrannized (see li 27 f, and *Crit Bib. ad loc.*). The inferences as to date drawn from linguistic phenomena such as מַעֲשִׂים (cp. Eccles. v. 1), and פִּקְדָּה 'office' (a late sense in connexion with the newly organized priestly functions, Stade, *ZATW*, 1885, p. 282) in v. 8, and נִכְאָה (v. 16), will scarcely hold (see crit. notes). Ps. cix.⁽¹⁾ is a late, imitative psalm which (see li. 22, 25) presupposes the existence of cix.⁽²⁾. The date of Ps. cix.⁽²⁾ is at any rate earlier than that of the 'Psalms of Solomon' (as a whole), for the 4th of these psalms contains curses which, as Bathgen points out, closely resemble those in our psalm. Here again, it is interesting to remark, an individual—Alexander Jannæus—has been thought of (Wellh., *Pharisæer u. Sadducaeer*, 146), but here again appearances may be deceptive. Dr. C. Taylor has pointed out parallels between Ps. cix. and the Book of Job, and agrees with those who compare v. 7b ('Satan' or 'a Satan'?) with Job ii. He also thinks that in vv. 6-15 the curses used by the psalmist's enemy are quoted. So already Kennicott and Mendelssohn, and more recently Gratz and B. Jacob. Against it see Kirkpatrick, *Psalms*, 654. Of course, the speaker throughout is the pious Jewish community. Cp. Smend, pp. 132 f.; Coblenz, pp. 152 ff.; Cheyne, *OP*, pp. 63-65 (where the age of Nehemiah is suggested as the date; cp. Neh. iv. 4 f., xii. 25).

CIX.—I.

Deposited. Of 'Arab-ethan. Marked.

I

I O God my hope! be not silent,
For those of¹ Jerahmeel snatch me away; 2, 3
²Ishmael and Cush³ surround me,

¹ Asshur and.² Arabia.³ And Arabia of Ishmael.

- Unprovoked they fight against me ;
 Rehoboth and Maacath are at feud with me, 4
 With evil do they requite me. 5
- As for me, I am a sufferer and in need, 22
 And my heart is in anguish within me ;
 Like locusts when they settle, I am taken away, 23
 10 I am gathered like the swarming locusts.
- My legs totter because of Miṣsur, 24
 My flesh falls away because of Ishmael ;
 Yea, I seive them as a mark for insults, 25
 When they see me, they shake their heads.
- Help me, O Yahwè my God ! 26
 Deliver me, according to thy lovingkindness ;
 That they may know that thy hand is here, 27
 And that thou, O Yahwè ! hast done it.
- They may curse, but thou wilt bless ; 28
 20 They will be¹ put to shame, but thy servant will rejoice :
 Those that persecute me will be clothed with disgrace, 29
 And wrap themselves in their shame as in a mantle.
- I will thank Yahwè continually with my voice, 30
 And praise him in the midst of many,
 For he stands at the right hand of the needy, 31
 To deliver him from the judges of Ishmael.

Critical Notes. 1. M תַּהֲלֵתִי. Read תַּחֲלֵתִי (xxxix. 8 ; cp. on xxii. 4, lxxi. 6, lxxvii. 11).

2. M כִּי פִי רָשָׁע וּפִי־מִרְמָה עָלַי פָּתַחוּ. The construction is awkward, and is only slightly improved by reading רָשָׁע (Houb, &c.) and פָּתַחוּ (G ἡγοίγη; so Du.). There is also too much material for a line, even if we omit וּפִי־מִרְמָה. The probability is that פִּי and פָּתַחוּ both represent an original חֲטָפוֹ, *i.e.* חֲטָפוֹנִי (cp. x. 9). מִרְמָה sometimes represents יִרְחֻמָּאֵל, and that is the case here ; as if to make this doubly sure, עָלַי is added ; כִּי מִרְמָה עָלַי has sprung from יִרְחֻמָּאֵלִים. The prefixed פִּי is an editorial patch. רָשָׁע comes from אַשּׁוּר (= אַשְׁחֹר, the N. Arabian region called Ashūr or Asshur) ; this was written in error for יִרְחֻמָּאֵלִים. For a parallel, see on cix.⁽²⁾, l. 1. Read 'כִּי חֲטָפוֹנִי יִרְח'.

¹ disgraced and.

3. M דְּבָרוּ אֶתִּי לְשׁוֹן שָׁקֶר : וְדִבְרֵי שְׁנָאָה סְבָבוּנִי. Very awkward phraseology. The editor did his best with corruptions of archaic names of peoples. דְּבָרוּ and דִּבְרֵי represent עָרַב or עֲרָבִים (cp. lxv. 4 ?); לְשׁוֹן שָׁקֶר comes from וְכוֹשׁ יִשְׁמָעֵאל (cp. xxxi. 19 ?); שְׁנָאָה, like לְשׁוֹן, represents יִשְׁמָעֵאל. אֶתִּי remains unaccounted for; the underlying word is, at any rate, superfluous. Read probably וְכוֹשׁ יִשְׁמָעֵאל סְבָבוּנִי.

5. M תַּחַת אֶהְבֵּתִי. Read probably רַחֲבוֹת וּמַעֲכָת. Cp. on xxxv. 11 f., xxxviii. 19 f.—After וְאֲנִי תַפְלָה M G add יִשְׁטַנּוּנִי. The supposed parallels cx. 3, cxx. 7 will not bear examination; וְאֲנִי probably comes from a dittographed וְנִי. תַפְלָה seems to have come from סֵלָה, which should have stood after v. 5. Halévy, וְחֹלָה, merely a superficial improvement.

6. M וַיִּשְׁלְמוּ עָלַי. Read וַיִּשְׁלְמוּ עָלַי (Joel iv. 4) or וַיִּשְׁלְמוּנִי (Hu. alt., B₁, and virtually Gr). Confirmed by xxxv. 12; cp. xxxviii. 21. Hu. prefers וַיִּשְׁיבוּ עָלַי (xciv. 2, 23). The closing words of v. 5 (וְגו') (תַחַת וְגו') are merely dittographic.

7. Read וְעָנִי בִי. was necessitated by the insertion of vv. 6-21, when the psalm was reconstructed.

8. Read יֶחֱיִל (Gr., Kau.). Cp. lv. 5.

9. M כָּצֵל. 'Like the shadow when it stretches out' is not a probable expression. Note the || word, and read כָּחֹסִיל; the same corruption has occurred in Job xiv. 2. See *Enc. Bib.*, 'Locust.'—M כְּנִטּוֹתָיו. The key to the passage is Nah. iii. 17 (see *Enc. Bib.*, *l.c.*), which suggests the reading כְּחִנּוֹתָיו.—M נְהַלְכֵתִי (Nif. 'to be made to go'?). Clearly the original must be נְהַלְכֵתִי.

10. M נִנְעֵרְתִּי, G ἐξερτάχθην. As if the wind had a garment, out of which (Neh. v. 13) the locusts were shaken into the sea? So Ba. But how improbable! נִנְרַעֲתִי would not be clear enough either. One word will do—נִנְאֵרְתִּי. See exeg. note.

12 f. M בָּהֶשׁ. But כ' in K_{al}, meaning 'to be lean,' is only post-Biblical. Read probably עָלֵשׁ (vi. 8, xxxi. 10 f.).—מִצּוֹם, 'through fasting,' and מִשְׁמֶן, 'through oil' (so parallelism requires, cp. G), are clearly wrong. Nor can we venture to render בְּשָׁרִי, 'my skin' (Ba. in note, cp. on cii. 6). Comparing vi. 8b, read מִמְּצוֹר and מִיִּשְׁמָעֵאל (cp. on שְׁמֹן, civ. 15, cxli. 5). Gr.'s מִשְׁמָמוֹן, 'through amazement,' would not suit מִצּוֹם.—M וְאֲנִי (with Pasek). Read perhaps וְנִי.

19 f. הִפָּה is metrically superfluous.—M קָמוּ (with Pasek). G (Gr.,

Bä., Kau.), קָמִי, as subject of יִבְשׁוּ. Rather read יִבְלָמִי, a variant to יִבְשׁוּ.

23. M קָמֵד. Read תָּמִיד (Gr.); see on xlv. 2.

26. M מְשַׁפֵּי נַפְשׁוֹ. A weak expression; one expects rather שְׁפַי הַמָּס. But since the persons intended are the same as in II. 2-6, it is presumable that at any rate נַפְשׁוֹ represents an ethnic. The truth is that we have before us here a rather strong instance of transposition. נַפְשִׁי (G τῆς ψυχῆς μου) here, as sometimes elsewhere, represents יִשְׁמֵן written backwards, and שְׁמֵן is one of the current distortions of יִשְׁמַעְאֵל (cp. on Isa. x. 27). The opening of Ps. cix.⁽¹⁾ now corresponds with its close. Note by the way that καταδικάζοντων in the MSS. of G should be καταδικαζόντων.

CIX.—2.

- | | | |
|----|--|----|
| I | Appoint judgment, O Yahwè ! upon the wicked man, | 6 |
| | Let an accuser stand at his right hand ; | |
| | When he is judged, let him come out guilty, | 7 |
| | And let his remnant be counted criminal. | |
| | Let his palaces be [for] Jaman, | 8 |
| | His cities let Jerahmeel take ; | |
| | Let his children become orphans, | 9 |
| | And his wife [become] a widow. | |
| | Let his children be vagabonds in Ishmael, | 10 |
| 10 | Let them be treated with violence in their broad places; | |
| | Let the spoiler take by force all that is his, | 11 |
| | Let foreigners plunder his wealth. | |
| | Let there be none that keeps friendship toward him, | 12 |
| | None that shows pity to his orphans ; | |
| | Let extinction be the doom of his offspring, | 13 |
| | In one generation let his name be effaced. | |
| | Let the guilt of his father be mentioned, ¹ | 14 |
| | And the sin of his mother—let it be not effaced. | |
| | Let them be present to Yahwè continually, | 15 |
| 20 | That He may extinguish his name from the earth. | |
| | [Because * * * *] | 16 |
| | He remembered not to show brotherly love, | |
| | But hunted one who was a sufferer and needy, | |
| | And crushed one who walked blamelessly. | |

¹ to Yahwè.

- He loved cursing and chose it, 17
 And took no pleasure in blessing ;
 [Compassion] was far from him,
 And he sought cursing, and delighted in it. 18
- Then let it soak into his entrails like water,
 30 And like oil into his bones :
 Let it be to him as the garment which he dons, 19
 And as the girdle which he ever girds about him.
- Be these the wages of my persecutors,¹ 20
 Of those that speak evil against me.
 But thou, O Yahwè !² deliver me,³ 21
 According to thy gracious kindness, rescue thou me.

Critical Notes. CIX.⁽²⁾ 1. M הַפְּקִיד עָלָיו רָשָׁע. הַפְּקִיד to appoint to an office (Gen. xxxix 4, Jer. i. 10, &c.), or to bring about a plague (Lev. xxvi. 16). Hupfeld thinks the appointment of a 'wicked' or 'unrighteous' man as judge has the nature of a plague. But in l. 3 this רָשָׁע appears to have the interests of justice at heart, and not to sympathize with the רָשָׁע when he judges. Hence Halévy emends מְרַשֵּׁעַ. But in such cases as this a mere superficial correction is useless. The error probably lies in עָלָיו, which seems to come from יוּעַל, i.e. יְהוָה על. Yahwè is petitioned to appoint an examination of a great unnamed wicked man's cause. The wicked man is the personified people of the N. Arabian oppressor. See introd.

4. M וּתְפִלָּתוֹ תִּהְיֶה לְחַטָּאָה. Surely no psalmist could have written thus. It is one thing to declare that the formal prayers of wicked men are an abomination to Yahwè (Prov. xxviii. 9), and consequently that this or that individual, or class of individuals, being wicked men and mere formal worshippers, will not be heard (Isa. i. 15, Prov. i. 28, cp. Ps. lxi. 19) ; it is another to utter over a man who, whether good or bad, is in sore distress, a solemn desire that his prayer for mercy—this time, certainly, no formal prayer—may be ineffectual. Nor can we hold that the prayer of the רָשָׁע is a petition to the judge for leniency, for how could an unjust judge be imagined to be open to such a request? This time it is a very slight change, suggested by experience of the ways of the scribes, that suffices. Read וּפִלּוּטָתוֹ תִּהְיֶה לְחַטָּאָה. For the use of 'ח, cp. i K. i. 21.

5 f. M יִקְצְרוּ יָמָיו מְעַטִּים. We should expect יִקְצְרוּ יָמָיו (cp. on lv. 24). 'מְעַטִּים' here faultily as an adj., as Eccles. v. 1' (Hu.).

Evidently there is some corruption, and the more so as *v.* 8 δ is equally liable to suspicion. The person spoken of being either the personified people of Israel's oppressors or the king of that people, it would be suitable that the destruction of the cities of that king or people should be referred to. Is there any possible correction of the text which will give that meaning? There is. Few words in the psalms and prophecies are more often corrupted than ארמנות, 'castles.' מעמים may possibly be an editor's conjecture on the basis of a corruption of ארמנתיו. To complete this, we require ימיו to be a corruption of some ethnic to which originally ל was prefixed. That (ימן or ימן) was an early abbreviation of ירחמאל appears again and again (see *e.g. Crit. Bib.* on Gen. x. 2). In the || line we find אחר, *i.e.* ירחמאל. Late writers find no difficulty in putting nearly side by side different corrupt forms of the same ethnic. —M פקדתו, his watch? office? punishment? Read perhaps קריותיו. —M אחר. Read ירחמאל. A common type of corruption.

8 Insert תהיה (metre)—9. Omit ונוע (dittogr.). For ושאלו (scarcely = 'beg') read perhaps בישמעאל. 'שמ' is very often corrupted.—M ודרשו, 'and shall seek...?' G ἐκβλήθησαν; hence Houb., Secker, Horsley, Hu., Bi., Che⁽¹⁾, Ba., Kau. read יגרשו or 'ג'. But the sense is still not perfect. Lam. ii. 11 f. suggests that the children were described as lying, faint and overpowered, in the *rehōbōth* of the cities. Read, as *l.* 10, ישדדו ברחבותיהם (Jer. iv. 13, Hos. x. 14).

11. M נקש ניושה. According to Perles (*Anal.* 81) נקש is a technical term (cp. Aram. נקש, 'percussit') = 'claim possession of a property till a debt should be paid.' This needs confirmation. But even if it were so, the sense does not suit the || line. The initial נ ניושה may be dittographic. Read שסה (Judg. ii. 14, Isa. xviii. 14), and for 'נ' read יעשק ('acc. rei,' as Mal. iii. 5).

16 f. M אחר. G μία = אחד; so rightly Houb., Horsley, Du.—M שמם; so Gr. Read שמו, with G^{BA}, J, so Horsley.—Read אביו (Du.), and omit אליהוה (metre).

20 ff. M ויכרת, better than ויפיר (G J). Wellh. places the line after *v.* 13, which seems to injure the structure of the poem.—G^{AR} wrongly αὐτοῦ.—A line has fallen out (Bi.); יען אשר, followed by Pasek, may belong to *l.* 21, but is perhaps more probably an editorial link.

24. M ללב למוות. W F, 'But hunted to death the wretched and poor, and the broken in heart,' but We.'s critical notes pass this over. S suggests למות; so Gr., prefixing עד. Neither למות

nor **למות** suits the parallelism; besides the Pilel form would be too strong. As to **נכאה**, the existence of **כאה** is very doubtful (cp. Ges.-Buhl). We might, indeed, read **נִכָּא** (so at any rate in Isa. lxvi. 2 for **נִכָּה**); G has *κατανευγμένον*, which Θ has in Prov. xvii. 22 for **נִכָּה** (**רוח**). 'A Σ give *πεπληγμένον*, and 'A has the same word in Prov. *l.c.* Hitz. and Ba. adopt this way out of the difficulty. But it is really no way out. **וְנִכָּא הֵלֵבֵב לְמוֹתָת** is no parallel to *l.* 23. Read probably **וַיִּדְבֹּק הַלֵּךְ לְתוֹמוֹ**. For **דכא**, cf. xciv. 5, Prov. xxii. 22 (of judicial oppression, as probably here); and for **לֵךְ**, 2 S. xv. 11.

25-32. If the text is right as it stands, it must be in disorder; any of the current translations will make this clear. Street (1790) and B1 (1882) therefore attempt some transposition, but without any quite satisfactory result. An inspection of the text leads us to suspect corruption. The double statement respecting the penetrating character of the spirit of cursing, and the double use of the figure of the garment, can hardly be original. Nor will the first of the two stanzas into which the whole passage on cursing should evidently fall be symmetrical, unless we suppose that the subject of **וּתְרַחֵק** in *v.* 17 (*l.* 27) has fallen out of the text. But all that I say on behalf of the following restoration is that the changes proposed are possible, and that a quite satisfactory sense is produced.

וַיֵּאָהֵב קָלְלָהּ וַיִּבְחָרָהּ
וְלֹא חִפֵּץ בְּבִרְכָּהּ
וּתְרַחֵק [חֲמֵלָה] מִכְּנוֹ
בִּידְרֹשׁ קָלְלָהּ וַיַּחְמָדָהּ :

That **חמדה** [וי] **חמדה** and **כמדו**, **דרש** and **יבחר**, **לבש** and **תבוא** might be confounded, is evident. **כְּמָדוֹ**, 'as his robe,' is, at any rate, very improbable, unless indeed we suppose that the imprecation is directed against a priest.

32. M **מִזֹּח**. That this is an Egyptian loan-word (see *BDB*) is most improbable. In Isa. xxxiii. 10 (**מִזֹּח**) and Job xii. 21 (**מִזִּיח**) the text is corrupt. Like **נִחֹז** in cvii. 30, **מִזֹּח** and **מִזִּיח**, wherever they occur, are almost certainly corruptions of **יִרְחֵמָאֵל**. In the present case **יִרְחֵ** may have been originally a marginal gloss on **שְׁמִנִי** (*v.* 20). It seems to have supplanted **חֲנוּר**, which G appears to have read in the Hebrew text (*ὥσει ὥσιν*).

33. Gr. reads **תַּפְלֵת** for **תַּפְלֵת**; **ת** absorbed by **זאת**. But if this were right something more would have been said about the prayer not entering the presence of God. Cp. Isa. lviii. 4b; Prov. xxvi. 2.

35 f. Omit **אדני** and **למען שמך**.—M **עֲשֵׂה־אֵתִי**. Read **הַשִּׁיעֵנִי**; cp. on xxii. 31.—M **בִּיטוֹב**. Read **כְּטוֹב** (Hitz., Gr.); see on lxix. 17.

CIX.⁽¹⁾ 9 f. The 'settling' of the locusts is again referred to in Nah. iii. 17; their 'removal' possibly in Isa. xxxiii. 4a. They were, of course, an article of diet to the poorer classes in the East.—11 f. Cp. vi. 8, cii. 6.—14. Cp. xxii. 8, Job xvi. 4, Isa. xxxvii. 22.

CIX.⁽²⁾ 1. פָּצַע. A faction or large body of men is personified (see

introd. and crit. notes).—2. *At his right hand.* Cp. Zech. iii. 1.—4. See crit. note.—7–10. A man's family is regarded as part of himself (cp. Ex. xx 5).—17. *Be mentioned*, i.e. to Yahwe by heavenly remembrancers (Isa. lxii. 6), or by 'men of God' (1 K. xvii 18).—29. *Like water.* Cp. Num. v. 22 ff.—33. Note the plural, *my persecutors*, and the probable gloss, 'Jerahmeel' (see crit. note).

PSALM CX.

PENTAMEIERS. Two questions have to be critically answered. (1) What was the sense attributed to this psalm by the redactor who brought it into its final shape? and (2) what was the original form of the psalm, and what did the original writer mean by the psalm? (1) It has been shown elsewhere (*OP*, pp. 20–29) that, if the received text is approximately correct, no other Jewish prince but Simon the Maccabee can be the person addressed. This view is also held by Duhm, Bickell, G. Margoliouth, and R. H. Charles, and independently both Bickell and G. Margoliouth have hit upon the idea that the initial letters of vv. 1–4 form an acrostic conveying the name שִׁמְעוֹן (*Shim'on*), i.e. as is supposed, Simon the Maccabee. In the form given to this theory by Bickell (*Academy*, April 9, 1892) it has been adopted by Duhm in his Commentary and Charles in the *Expositor* for April, 1902, p. 252. For G. Margoliouth's theory see *Academy*, Feb. 20, 1892 (and elsewhere), and compare Gaster's reply, *Acad.*, March 5, 1892. At the same time Bickell put forward a similar theory for Ps. ii., where he found (vv. 1–4) an acrostic representing יָנַי (*Je Yannaï*, 'of Jannæus'). Such acrostics, however, ought to indicate the author of a poem, not a personage referred to in it, and for this and other reasons the acrostic theory has been rejected by König, J. K. Zenner (*Zt. f. kath. Theol.*, 1900, pp. 578–584), Grumme (*Psalm.-Prob.*, 103), and C. H. H. Wright. Nevertheless, the theory that the psalm refers to Simon is extremely plausible, as long as we adhere to the traditional text. It may be urged that the poet implies that his hero is about to assume sovereign power, and that this exactly corresponds to the historical position of Simon, who did not, it is true, claim the title of king, but lacked nothing of the dignity but the name, and who by the conquest of the Acra and the expulsion of its garrison (May, 142), completed the liberation of Jerusalem. It may also be held that, as a king-priest, Simon desired to have his name coupled with that of the ideal priest-king Melchizedek, and that, even if only by an illusion, a psalmist who traced the hand of God in Simon's successes might well claim a prophetic character for his impassioned addresses to his hero. That in later times the psalm (in the form in which we now have it) was regarded as Messianic (see e.g. *Ber. Rabba*, par. 85, on Gen. xxxviii. 18), can easily be understood; cp. Mark xii. 35–37 and parallels,¹ Acts ii. 34 f., Heb. i. 13. Nor is it impossible that the redactor, if an adherent of the Maccabees, may have hoped that their family would furnish to Israel a line of Messianic princes, whose victories would become more and more splendid, and more and more worthy to be regarded as Messianic. To these theories we will not deny plausibility. And yet there is surely nothing in Ps. cx, as the text stands, which need make us hesitate to resign a belief in its Messianic import, should textual criticism require

¹ On the bearing of modern criticism on these passages, see Gore, *Bampton Lectures*, p. 198; Sanday, *Bamp. Lect.*, pp. 419 f.; Cheyne, *Bamp. Lect. (Origin of Psalter)*, pp. 34 f., and especially *Aids to Criticism*, pp. 391 ff., and *Christian Use of the Psalms*, pp. 231 ff.

this, and we even find a Jewish opinion, mentioned by Ibn Ezra and adopted by Rashi, that the hero of the psalm is Abram, whose victory over the allied kings, and honourable reception by Melchizedek are recorded in Gen. xiv.

(2) Does textual criticism oppose the above-mentioned Maccabæan theory? As practised by Bickell and Duhm, it does not. Bickell, however (*Acad.*, *l.c.*), is too arbitrary, and supplies too much, to be a safe guide, while Duhm is highly superficial in his criticism of vv. 1-4, and with regard to vv. 5-7 confesses that he 'can make nothing of them,' and has derived not the least help from other expositors. Clearly there is a case for a more determined effort to solve the textual problems. Such an effort has been made, and the result (which is scarcely doubtful) is that the original psalm was a prophecy of the conquest by Israel of the N. Arabian border-land. The nearest parallels are Pss. ii., lxviii., because here too we find a divine oracle professedly quoted. If the text of Ps. lx. 8a were correct, this psalm would be as close a parallel, but even if it is not, as an expression of Israel's confident expectation of the overthrow of N. Arabia, we may refer to it here. Ps. xviii. is also among the chief psalms with which Ps. cx. may be grouped. Among prophetic parallels, the closing verses (19-21) of Obadiah may especially be mentioned (see *Enc. Bib.*, col. 3458, and *Crit. Bib.*). It is worth while to notice that in the immediate neighbourhood of Ps. cx. we have a composite psalm (cxviii.), which includes the parallel prophecy of the subversion of N. Arabia in Ps. lx. The surest restorations in the text here translated are those which yield N. Arabian names. The new text of v. 4b is very probable; somewhat less so that of the closing words of v. 3. 'To his servant' in the opening clause is also open to some doubt. We might conceivably read 'to Abram,' and view the psalm as a dramatically conceived prophecy of the successes of Abram against the kings (Gen. xiv.), successes which might be regarded as typical of Israel's future victories at the 'end of the days.' Cp. *Enc. Bib.*, 'Psalms, Book of,' § 29. The latest text-critical study is by S. Minocchi, *Revue Biblique*, 1903, pp. 203 ff.

Of 'Arab-ethan: marked.

I

- 1 Yahwè's oracle to his servant : | I will break Jerahmeel,
Until I make thine enemies | thy footstool.
- Thy strong sceptre will Yahwè | stretch out from Zion ; 2
Have dominion * * | in the midst of thine enemies.
- Thou shalt conquer in the day of Maacath¹ | on the
mountains of Kadesh ; 3
From Jerahmeel and from Ashhur | [thou shalt bring thy
captives ?].
- Yahwè swears [to his servant], | and will not repent, 4
'I establish thee for ever | because of my covenant of
lovintgkindness.'
- The Lord will shatter Jerahmeel | in his day of wrath, 5
10 He will judge mighty kings | because of their pride. 6a
- [The Lord] will shatter Ashhur | on the land of the
Arabians ; 6b
In the valley of Hadrach he will destroy | Jerahmeel and
Ashhur.

¹ Jerahmeel.

1. **To his servant, i.e.** Israel (cxxxvi. 22, cp. Jer. xxx. 10, xlv. 27 f., Ezek. xxxvii. 25). In ii. 7 Israel is called Yahwè's son, but the difference between a favoured servant who understands his lord's purposes and a son is not great. The psalmist places himself in imagination in the 'end of the days,' when Yahwè's son or favoured servant will receive the fulfilment of the promises in 2 Sam. vii. (cp. lxxxix. 20 ff.).—*Break Jerahmeel.* Similarly *vv.* 5, 6. Cp. ii. 9, xviii. 30, 39, lx. 8, lxviii. 22, Isa. xiv. 25 (A-shur probably = Jerahmeel), IIab. iii. 13.

5. **The day of Maccath** (i.e. Jerahmeel or Cusham, cp. lx. 8). An

exact parallel is the phrase 'the day of Midian,' Isa. ix. 3.—*On the mountains of Kadesh*, or perhaps, 'of Cush.' The idea is that the Israelites have not only expelled the N. Arabian tyrants, but invaded their land. Or, if we read 'on the holy mountains' (as lxxxvii. 1), the neighbouring peoples have assembled to lay siege to Jerusalem (cp. Zech. xiv. 2).—6. Cp. cvii. 3, Isa. xl. 11.

7 f: The oath is immutable; otherwise there would be no security that Israel's newly-established empire will be eternal. Cp. lxxxix. 5, 30, 36-38, 2 S. vii. 12—*בְּרִית*, as xlv. 5. See crit. notes.—12. *Hadraah*. See *Enc. Bib.*, s.v.

Critical Notes. 1. *מֵאֲדֹנִי*, 'to my lord,' a unique expression in the Psalms. Read probably *לְעַבְדִּי* (see introd.); *ב* and *ג*, *ע* and *א* confounded.—*מֵיְמִינִי*. *שֵׁב לְיְמִינִי*. From a conservative point of view this is inconsistent with *v.* 5. Apart from this, it is not natural to say, 'Sit at my right hand, till I prostrate thy foes.' Read *אֲשֶׁבֶר יִרְחַמְאֵל* (*ר* in 'אש' became *ל*). *יְמִין* is a well-known popular form of *יְרֵמֶה*. Cp. *l.* 9.

5. *מַעֲמָד*. Probably from *מַעֲכָה* (cp. on *עַמָּק*, lx. 8). This is a variant to *חֵילָךְ* in same verse, and since 'ח', as in Ezek. xxvii. 11 (*מִחֵילָךְ*), comes from *יִרְחַל*, i.e. *יִרְחַמְאֵל*, and 'יִר' occurs, under another disguise, in *l.* 6, we may give it the preference—*נְדָבָת*, 'liberality'? 'zeal'? An 'emphatic predicate'? Surely not. G, *μετὰ σοῦ ἀρχή*, whence Duhm, *עַמָּד נְדָבָה*, 'mit Dir ist Hoheit' (?). Read, perhaps, *תִּנְבֵּר*.—*חֵילָךְ*; see above.—*בְּהִדְרֵי*. Read *בְּהִרְרֵי* (Σ J, many MSS. and edd., also Hale, Houb, Ol., Hu, Gr, Bi.—*קָדַשׁ* Rather *קָדַשׁ* or *בוֹשׁ* (see exeg. n).

6. *מִיִּרְחָם מְשֻׁחָר*. The ordinary explanation is very far-fetched, and Isa. xiv. 12 is no true parallel. The versions give no help at all. But the remedy is clear. *רַחַם*, like *רַקַּם* represents 'ירח'; *שֹׁחַר* (as in Isa. *l.c.*) comes from *אֲשֹׁחַר*. Read *מִיִּרְחַמְאֵל וּמֵאֵשׁ*.—*מִלְּטָל יְלָדָתְךָ* (note that *טַל* is not recognized by G). It would be convenient to make *יְלָדָת* mean 'young warriors' (so Ol., Del, &c.). But the word *יְלָדָת* is rare, and the assumed meaning unsupported. G S read *יְלָדָתְךָ* (cp. M, ii. 7), which Herder admits, rendering,—

Vom Schloss der Morgenrothe, wie den Thau,
Hab' ich dich mir erzeugt;

and so Houbigant, Kennicott, Kaulen,¹ N. Peters, and Minocchi. This, however, is very unnatural, while the conjectures of Gratz and Bickell (in *Acad.*, l. c.) are sadly arbitrary. It is probable that לך טל merely represents fragments of a dittograph of the word underlying ילד. This word may possibly be גלותך, but is more probably ירחמאל (cp. on טל, cxxxi. 3). [Haupt, however, in *Johns Hopkins Univ. Circular*, July, 1894, takes מרחם and משחר to be two coordinated participles from רחם 'to love,' and שחר 'to seek zealously.']

7. Insert לעבדו (metre).—M אֶת־כֹּהֵן לְעֹלָם עַל־דְּבַרְתִּי מִלְכִּי צֶדֶק. See introd. Objections: (1) The line is unmetrical; Duhm boldly excises מלכי־צדק, without any plausible reason. (2) על־דברתי is intolerably prosaic. We have to seek for an underlying text which, after becoming corrupt, could be so manipulated as to produce the traditional text. Such a text is—הַכִּינֹתֶךָ לְעֹלָם עַל־בְּרִית חֶסֶד. For ברית, see on דָּבָר, xlv 5. מלכי represents ירחמאל, a correction of אלימינד (v. 5) which intruded from the margin. צדק is miswritten for חסד (see on cxliv. 2), the suffix י was probably indicated by a sign of abbreviation.

9. Read 'אדני יִמְחֶץ ירח' ; על is redactional. For ירחמאל=ימינד, cp. ימיני, 1 S. ix. 4, where G (cod. B) has *iakeim*.

10. Read, probably, יָדִיו מְלָכִים גְּבוּרִים (מ' from v. 5).—M מְלָא לִמְעַן. Loeb (*La litt. des pauvres*, p. 109), מ' נאווה. Rather לִמְעַן גְּבוּרִים; cp. xxxi. 19, xxxvi. 12, lxxiii. 6.

11. Again read יִמְחֶץ. For ראש read אֲשׁוּר (=אֲשָׁחור). For רָבָה read עָרַב (so ערבים sometimes for רבים).

12. Read probably, בָּנְחֹל הָדָר (see *Crit. Bib.* on Zech. ix. 1); ירחמאל should be יִשְׁחִית עַל־כֵּן and ירים both represent ירחמאל; ראש should be אֲשׁוּר. Compare the result produced by criticism in ii. 9 and lxviii. 22–24.

¹ Kaulen (*Katholik*, 1865, ii., 129–174) holds the text underlying G to be the original one, viz. עֲמֹד נִדְבֶת בְּהַדְרִי קֹדֶשׁ מִרְחֶם מִשְׁחָר יִלְדֶתָךְ. In *Theol. Quartalschrift*, lxx. (1898), pp. 615 ff. N. Peters considers that S presupposes just the same Hebrew text, except that the suffix of חיל is wanting; לך טליא, he thinks, is an intrusive gloss on the suffix in ילדתך. According to him, M is based on this gloss; טליא ('boy,' 'youth') being taken as = טל, 'dew.'

PSALM CXI.

Pss. cxl. and cxii. are twin psalms. Both are in trimeters, both are arranged alphabetically, perhaps in order to be learned by heart. Ps. cxii. is a 'sacred parody' (Hengstenberg) of Ps. cxl.; what is said in the one of God is applied in the other to the pious. Probably enough they are by the same author, who knew all the ordinary commonplaces of the psalmists and wise men of Israel. Ps. cxii. (and originally Ps. cxl.?) has, in G, the heading τῆς ἐπιστροφῆς Ἀγγαίου καὶ Ζαχαρίου.

Of the Jerahmeelites.

I

- 1 I will give thanks to Yahwè with my whole heart,
In the company and assembly of the upright.
Great are the works of Yahwè, 2
To be studied by all that delight in them.
Glorious and magnificent is his doing, " 3
And his righteousness abides for ever.
- A memorial has he made for his wonders ; 4
Full of pity, compassionate is Yahwè.
Adornment has he given to those that fear him, 5
- 10 Of his covenant he is ever mindful.
The might of his works he has shown to his people, 6
In giving them the nations for a possession.
- The works of his hands are faithfulness, 7
All his behests are sure,
Remaining unshaken for ever and ever, 8
Wrought in faithfulness and uprightness.
He has sent deliverance to his people, 9
He has ordained his covenant for ever
- Holy and to be feared is his name,
20 The fear of Yahwè is the best part of wisdom, 10
A good discernment have all that practice it,
His praise abides eternally.

1. The speaker is, of course, not the community, but every religious and patriotic Israelite.

3. **His righteousness.** Cp. cxii. 3, where man's righteousness is credited with the same permanence.

4. See the singular rendering in G; such a plain writer as the psalmist would hardly have expressed himself in that way.

7. **A memorial,** viz. a constant tradition (cp. lxxviii. 3), confirmed by observances like the Passover (Ex.

xii. 14). The expression is peculiar, owing to the alphabetic arrangement.

17. **Deliverance,** i.e. that of the Exodus, since the legislation follows.—19. קָדַשׁ וְנוֹרָא; cp. cxix. 3.—20. רֵאשִׁית חֲכָמָה. Similar sayings are commonplaces of the sages of Israel (cp. Prov. i. 7, ix. 10 [תְּחִלַּת 'ח], and cp. Job xxviii. 28, Eccles. i. 20. Cp. Jacob, ZATW, 1898, p. 293.

Critical Notes. 9. M טָרַף rendered 'good' (Prov. xxxi. 15, Mal. iii. 10, Job xxiv. 5 ; cp. דְּטָרִיף, Prov. xxx. 8). The sense, however, is not very good ; the || line suggests something better than 'good.' Most explain this weak word as due to the exigences of the acrostic. But should we not read טַפְאָרַת, a deliberate distortion of תַּפְאָרַת for the sake of the alphabet ? Cp. Isa. lv. 5, lx. 9.

13. Omit וּמִשְׁפָּט (metre). So Sievers.—16. M יִשָּׁר. Better יִשָּׁר (xxv. 21). So G J S T, Gr., Ba., Du.

20 f. Read יִרְאֵת־יְהוָה (metre).—Read עֲשֵׂיָהּ (G J S).

PSALM CXII.

Of the Jerahmeelites.

I

- | | | |
|----|---|-------------|
| 1 | Happy the man that fears Yahwè,
That delights continually in his commandments !
Mighty in the land ^{is} his offspring,
The race of the upright is blessed.
Wealth and riches are in his house,
And his righteousness abides for ever. | 2
3 |
| | [His] light gleams in the darkness,
To the upright full of pity and compassion ²
Well is it with him that shows pity and lends,
10 He will defend his ways in the judgment.
For the righteous can never be moved,
Everlastingly shall he be remembered. | 4
5
6 |
| | He fears no evil tidings,
Stedfast is his heart ³ in Yahwè.
Unshaken is his courage, he fears not,
Until he looks ⁱⁿ triumph ⁺ on his foes.
He has scattered—he has given to the poor,
His righteousness abides for ever. | 7
8
9 |
| 20 | His horn will be exalted gloriously ;
The wicked will see it and be grieved ;
He will gnash with his teeth and melt away,
The expectation of the wicked shall perish. | 10 |

¹ will be.

² and righteous.

³ trusting.

2. **Continually.** This is no conventionality, as cxix. 4, 44, 117, Prov. vi. 21, sufficiently show. חָפִיז, as cxi. 2.

3. **Mighty.** נָבוֹר, however, like חָלַל (Ruth ii. 1, &c., cp. Job xxi. 7) may mean 'rich.'—4. יִשְׂרָאֵל as cxi. 1.

5 f. Corresponds to cxi. 3. Here, however, צָרָקָה means something objective (so in l. 18), viz. merit, as Ezek. xviii. 20 (Ba., cp. T, וְכוֹתִיָּה).

7 f. The promise in l. 7 is like that in Isa. lviii. 8, 10, which is the special reward of works of compassion. We might, therefore, be inclined to omit ו before צָדִיק, and render 'full

of pity and compassion is the righteous,' taking this to give the reason of the promise of 'light.' But the reason is adequately given in l. 9. So then it is best to explain 'light' as a title of Yahwè; cp. Isa. lx. 21, 'Yahwè . . . an everlasting light.' Line 10 will then describe the divine character (cp. cxi. 4). See crit. note.

9 f. Cp. xxxvii. 21. The 'judgment' (l. 10) is the Messianic one (1. 3).

14. Cp. Isa. xxvi. 3 (?). נִכּוֹן; cp. on li. 12b.—19. *His horn*. See on lxxv. 5.

22. תִּתְּנֵנִי. See on 1. 6, and note the correspondence of Pss. i. and cxii. in the first and last clauses.

Critical Notes. 2. For מֵאֵד read תְּמִיד (as xlvi. 2, cxix. 4).—3. Omit either בָּאֵר or יְהִי (metre). Similarly Sievers.

7 f. Grätz, לְצָדִיק (cp. S); Duhm, צָדִיק (without ו). But it has been overlooked (save by Sievers) that the material in v. 4a is too much for a trimeter. Sievers would omit בַּחֲשָׁד, but the || passage, Isa. lviii. 8, rather suggests reading אֹרֹר and omitting לִישָׁרִים. This course, however, is not so critical as beginning l. 8 with לִישָׁרִים and omitting וְצָדִיק, as an insertion which was required after אֹרֹר had become אֹר, and consequently לִישׁ had been drawn to l. 7.

10 f. For יִכְיֶה דְרָכָיו read יִכְיֶה דְרָכָיו (cp. Job xiii. 15). To give יִכְלֹל the sense of יוֹכִיחַ is inadmissible. ה and ל must have been confounded.—Transfer צָדִיק from v. 6b to v. 6a (metre). So Sievers.

14. Omit בַּטֶּח as a gloss on נִכּוֹן (Sievers).

22. For תִּתְּנֵנִי read תִּקְנֵנִי (ix. 19), Ol, Hupf, Duhm. The opposite error occurs in Job vi. 8.

PSALM CXIII.

TRIMETERS. Pss. cxiii–cxviii. form the so-called 'Hallel' (see *Enc. Bib.*, s.v., and cp. Grätz, *MGWJ*, 1879, pp. 203 f., 241 f.; Buchler, *ZATW*, 1900, pp. 131 ff.). Of this group of psalms, cxiii. and cxiv. form the introduction, the former describing the condescension of Yahwè, the latter the wonders of the early history. Ps. cxv–cxviii. have been held (cp. *OP*, pp. 16–19) to reflect the feelings and historical circumstances of the Maccabean period; this, unfortunately, cannot be endorsed from our new critical point of view. Probably the name 'Migra Hallel' (הַלֵּל הַמִּצְרָאִי = הַלֵּל מִצְרָאִי) is, however, undesignedly, a true statement of the origin of the Hallel. The group of psalms so called appears to have been made after some event which, though not decisive, confirmed the Jews in their anticipation of a final and complete deliverance from N. Arabian oppression at the approaching close of the present stage of human history.

Of the Jerahmeelites.

1

- 1 Praise, O ye servants of Yahwè!
 Praise the name of Yahwè.
 Blessed be the name of Yahwè 2
 From henceforth and for ever.
 From the rising of the sun to its going down 3
 +Be+ Yahwè's name praised!
 High is Yahwè above all nations, 4
 His glory is above the heavens.
 Who is like Yahwè our God, 5
 10 That is enthroned +so+ high,
 That sees +so+ low down, 6
 In heaven and on earth?
 That raises the helpless out of the dust, 7
 And out of the ashmound lifts the needy,
 To make him sit with princes, 8
 Even with the princes of the peoples;
 That gives a seat to the barren housewife, 9
 That makes the children's mother joyful.

1-6. The psalmist appears to provide for the admission of proselytes; Israel is becoming a religious association. So cxxxv. 1, cp. v. 20; so too Isa. lvi. 8. Lines 5, 6 remind us of Mal. i. 11.-9-12. Cp. cxxxviii. 6, Isa. lvii. 15. In l. 12, 'in heaven' belongs properly to l. 10, and 'on earth' to

l. 11.-13-15. A quotation from 1 S. ii. 8. 'Ashmound,' see on lxviii. 14. The language is idealistic. At most a dim foregleam of the fulfilment of 1 S. ii. 8 can have been enjoyed, and it is not strictly necessary to suppose even this (cp. Stade, *Ahad. Reden.*, p. 56). See crit. note.

Critical Notes. 15. Read לְהוֹשִׁיבוֹ with Gratz, Nowack, Duhm. G τοῦ καθίσαι αὐτόν.—16. מַעֲמֹ. Since the 'helpless' or the 'needy' is the Jewish people, read probably עַמִּים, and note that 'princes of peoples' still exist in the ideal or Messianic age. Cp. xlvii. 10 (?), ii. 2.—18. With Duhm, read שִׁמְחָה (article in הַבְּנִיִּים).

PSALM CXIV.

Of the Jerahmeelites.

cxiii., end.

- When Israel went forth from Miṣṣrīm, 1
 Jacob's house from the folk of Jerahmeel,
 Judah became his sanctuary, 2
 Israel his dominion.

	The sea saw it, and fled,	3
	The stream turned backward.	
	The mountains skipped like rams,	4
	The hills like young sheep.	
	What ails thee, O thou sea ! that thou fleest ?	5
10	Thou stream, that thou turnest backward ?	
	Ye mountains, that ye skip like rams ?	6
	Ye hills, like young sheep ?	
	Be in anguish, thou earth ! at the Lord's presence,	7
	At the presence of the God of Jacob,	
	Who turns the rock into a pool of water,	8
	Flint into gushing fountains.	

1. **Misrim — Jerahmeel.** Cp the parallelism in LXXVIII. 51, cv. 23, 27, cvi. 21 f. See crit. note.

5 f. **The sea—the stream.** For the *yam-siph* see on cvi. 7 ; there must have been a story of a 'sea' in the N.

Arabian border-land, even if that 'sea' could no longer be pointed to. See *E. Bib.*, 'Red Sea' The 'stream' (יָאֵר), see crit. note) was also in that region ; see *Crit. Bib.* on Josh. iii — 7 f. Cp. xviii. 8, xli. 6, Hab. iii. 6.

Critical Notes. 1. Point מִצְרַיִם.—M מֵעַם לֵעַן. G ἐκ λαοῦ βαρβάρου ('A, ἐτερογλώσσου). In New Heb. לֵעַן means 'to speak a foreign tongue' (Jastrow, *Lex.*), and in Isa. xxxiii. 19 נִוְעַן, which, others have suggested, may be an error for לִוְיִן. Certainly the two passages must be taken together. In both we expect an ethnic, not a word meaning βαρβαρόφωνος, and considering the passages referred to in exeg. n., we cannot well doubt that either יִרְחֻמָּאֵל or יִשְׁמַעְאֵל is the right ethnic. In cvii. 30 we have found מִדְּחַן and in cix. 19 מִזֶּחַ, words which, by the interchange of ז and ר, have come to represent יִרְחֻמָּאֵל. לֵעַן might, by the same interchange, also represent this ethnic. It is slightly more natural, however, comparing אִיבֹל and זִבֹּל, to trace it to יִשְׁמַעְאֵל, and the same origin must undoubtedly be assigned to נִוְעַן, i.e. זִוְעַן in Isa. xxxiii. 19 (final ל, as often) having become ן.—4. לִבְמִ' (ל precedes), with Gr.—6. Read הַיָּאֵר (cp. on cv. 30a), one of the boundary-streams of the Negeb seems to be referred to.—16. Read לַמַּעֲיָנִי, with Gr. (so G J S probably).

PSALM CXV.

TRIMETERS. This and the preceding psalm are, without any internal justification, combined in G Θ S J and some Hebrew MSS. In the Hebrew text, too, there is a trace of this practice, for the two psalms are not separated by a 'Hallelujah.' Cp. on Ps. cxvi., and for vv. 4-11 cp. cxxxv. 15-20 (our psalm is the original). The closing 'Hallelujah' belongs properly to Ps. cxvi. (so in G).

1	Not unto us, O Yahwè ! not unto us, But unto thy name give glory : [Thy name, O Yahwè ! do we praise] Because of thy kindness, because of thy truth.	1
	Why do the nations say, 'Where, pray, is their God ?'	2
	But our God is in heaven; All that he wills he does.	3
	Their idols are silver and gold,	4
10	The handiwork of men; Mouths have they, but they speak not; Eyes have they, but they see not;	5
	Ears have they, but they hear not, Noses have they, but they smell not; Their hands—they feel not, Their feet—they walk not ;	6 7
	[There is no breath in their mouths, They give no sound with their throats; Their makers shall become like unto them, Every one that trusts in them.	8
20	Israel trusts in Yahwè ; He is their help and their shield. Aaron's house trusts in Yahwè ; He is their help and their shield.	9 10
	[Levi's house trusts in Yahwè ; He is their help and their shield.] Those that fear Yahwè trust in Yahwè ; He is their help and their shield.	11
	Yahwè remembers us, he will bless, He will bless the house of Israel, He will bless the house of Aaron, [He will bless the house of Levi;]	12
30	He will bless those that fear Yahwè, Small as well as great. Yahwè add to you, To you and to your children !	13 14

	Blessed be ye of Yahwè,	15
	The maker of heaven and earth !	
	The heaven is Yahwè's heaven,	16
40	The earth he gave to the sons of man.	
	The dead praise not Yahwè,	17
	Nor all those that have gone down into +the Land of+ Gloom ;	
	But <i>we</i> will bless Yahwè	18
	From henceforth and for ever.	

1 f. Cp. Dt. vii. 7 f., Ezek. xxxvi. 22 f.—5 f. From lxxix. 10. Here, however, the question, *Why do the nations*, &c., is not an utterance of complaint; it is the opening of a controversy with idolaters. But can we not be more definite? Here as in 11. Isaiah it is the N. Arabian idolaters who are meant; they are 'the nations round about' Israel (2 K. xvii. 15; cp. on Ps. lxxix.), and have ever been noted for their idolatry (cp. 1 S. v. 3, 2 S. v. 21, Isa. xix. 1).

9-20. A piece of caustic humour, copied in cxxv. 15-18. The copy enables us to restore a line which has fallen out (l. 17; see cxxxv. 17b). For ll. 19 f. cp. 2 K. xvii. 15, Jer. ii. 5, Isa. liv. 9 f.

21 ff. Note the four-fold (but in

M G three-fold) division, 'Israel,' 'house of Aaron,' 'house of Levi' (this from cxxxv. 20), and 'fearers of Yahwè' The range of meaning of the last of these terms is disputed. In the Psalter itself (see on xxii. 24) there is evidence for a wide use of 'יִרְאִי'; here, however, it is most natural to suppose that proselytes are meant (cp. 1 K. viii. 41, Isa. lvi. 6). This enables us to account for the mention of the children of the 'fearers of Yahwè'; in the third generation the distinction between proselytes and Jews disappeared. See Bertholet, *Stellung*, 181; and on the other side, A. B. Davidson, *Exp. Times*, 1892, pp. 491 ff. *Israel*, i. e. Jewish laymen (Ezr. x. 25).

41-44 Cp. Isa. xxxviii. 18 f.—+The Land of+ Gloom. See on xciv. 17.

Critical Notes. 3. Inset *נִזְדָּה אֶת-שִׁמְךָ יְהוָה*, with Du.; cp. cxxxviii. 2.—15 f. Read *יְדִי לָהֶם* and *רַגְלִי לָהֶם* (Du.).—17. See exeg. n. —21-28. The imperatives, as Street (1790) pointed out, do not agree with the suffixes in the second part of each couplet. Read of course *בטחו, בטחו*, as G. So Duhm. For *ישראל*, G (as M in cxxxv. 19) reads *בית ישׁ*.—32. Insertion from cxxxv. 20.—40. *דִּיּוּמָה*. Read *צִלְמוֹת* (see on xciv. 17).

PSALM CXVI.

TRIMETERS. A thanksgiving song of faithful Israelites at the opening of the Messianic age (cp. on l's. cxviii.), which is doubtless supposed to be at hand. The speaker is the company of *עַבְדֵי יְהוָה* within the larger *קָהָל* or 'congregation' (xxii. 23), which represents the true Israelitish ideal, and sometimes speaks in the character of the people of Israel. It has been doubted whether the psalm is perfectly consistent throughout as regards the tone and the point of time. The only passage, however, in which our text suggests a change of tone is in ll. 15 f., where the psalmist certainly seems to imply that perfect security is still wanting

(cp. cxviii. 25). Here, at any rate, the psalmist does appear to desert the position that he has imaginatively taken up at 'the end of the days.' Many have thought that the psalm only becomes fully intelligible when assigned to the Maccabæan period. The mention of the death of the Hasidim (= Ἀσιδαῖοι? cp. 1 Macc. ii. 42) is appealed to in favour of this. The text of v. 13, however, is highly doubtful, and a study of this and the parallel psalms, in the light of a keen textual criticism, suggests a different theory. From a gloss which has found its way into v. 19 we infer that this is one of the psalms which came from the chief centre of Jewish religion in the Negeb. In a passage of 'Isaiah' (Isa. xix. 18) which seems to reflect the state of things after the so-called 'Return,' there is a reference to 'five cities in the land of Mīṣrīm speaking the language of Canaan and swearing to Yahwè Šebaoth, one of which was called Ir-haheies.' The latter name no doubt comes from Ir-ashhūr (see *Crit. Bib.*, *ad loc.*), and belongs to the place where there was an altar to Yahwè (v. 20). There are numerous glosses in the psalms which prove that Ashhūr and Jerahmeel (both archaic names) were often used synonymously; consequently, we need not doubt that this Ir-ashhūr was the same as Beth-jerahmeel or Gibeath-jerahmeel, a sacred city, again and again referred to, where (as shown in Ps. cxxii) there was probably a temple of Yahwè more dear to many Jews than that of Jerusalem.

For the points of contact between our psalm and Pss. xlviii., xlii., xxxi., xxxix., lvi., lxii., lxxiii., lxxxvi., cxviii., see on vv. 3, 9, 10, 11, 16, 19. G is wrong in dividing the poem into two parts (vv. 1-9 and 10-19) each preceded by Ἀλληλουία, but is doubtless right in prefixing the 'Hallelujah' (rather 'Of the Jerahmeelites'), which in M closes Ps. cxv., to Ps. cxvi. 1 (so also J), also in placing the same formula, not at the end of Ps. cxvi., but at the head of Ps. cxvii.

Of the Jerahmeelites.

- | | | |
|----|--|----|
| I | I am confident that Yahwè hears my suppliant cry, | 1 |
| | For he has leaned his ear toward me, from mine | |
| | enemies I shall be delivered. | 2 |
| | If snares of Jerahmeel have surrounded me, if nets of | |
| | Ishmael have confronted me, | 3 |
| | I will call upon Yahwè's name, 'O Yahwè! set free my | |
| | soul.' | 4 |
| | Full of pity is Yahwè, and righteous; yea, our God is | |
| | compassionate. | 5 |
| | Yahwè guards the simple; if I am brought low, he | |
| | succours me; | 6 |
| | * * * : : * * | |
| | Return to thy rest, O my soul, for Yahwè has done thee | |
| | good. | 7 |
| | For he has rescued my soul from Death, mine eye from | |
| | tears ¹ ; | 8 |
| 10 | I walk in Yahwè's presence in the land of the living | 9 |
| | I repent that I was a dullard, I did most foolishly; | 10 |
| | I said in my consternation, 'All piety is a lie.' | 11 |

¹ My foot from stumbling.

How can I requite Yahwè | for all the good I have received ? 12
I will raise the ensign of victory, | and call upon Yahwè's
name.¹ 13

I will call upon Yahwè's name, | 'Set free thy pious one, 15
O Yahwè, for I am thy servant, | because of thy faithfulness.' 16

Thou hast loosed my bonds, | * * *
I will offer thee a sacrifice of thanksgiving, | and call upon
Yahwè's name ; 17

My vows will I pay to Yahwè | before the assembly of his 18
people,

20 In the courts of Yahwè's house² | * * *

1. For the idea see lxvi. 20.—26. Cp. 2 S. xxii. 4b.—3 f. Note that this represents the (probable) original couplet underlying xviii. 5 f. סבבני ; cp. cxviii. 10 f.

7. פתאים here of those who place no trust in their own wisdom, and, therefore, trust implicitly in Yahwè. A narrower sense in xix. 5, and altogether a different one in Prov. 1. 22, &c.

9 f. Possibly influenced by lvi 14 (see *ad loc.*). Cp. also Isa. xlv. 8, and (for l. 10) Ps. xxvii 13, cxviii 17 f.

11 f. A בַּעַר is one who has no spiritual insight ; cp. on lxxiii. 22, xci. 7.—Line 12a comes from נאנא. 23

(see note). The startling utterance in l. 12b is to be taken in connexion with xxxix. 6, lxii. 10, lxxiii. 15, and, of course, with parts of Job. It is not wonderful that the original Job was supplemented, and that the psalm-passages were severely manipulated.

14. **The ensign of victory.** The 'ensign' in this passage is not for assembling the troops (Jer. iv. 21), but to give notice of victory (Jer. l. 2). It is to acquaint the Jews of the Dispersion, and all friends and well-wishers of Israel, with the fortunate turn of events in Palestine (cp. cxviii. 15).

16b. See on lxxxvi. 16.—19. Cp. xxii 25.—Note the geographical gloss. See intro., and crit. note.

Critical Notes. 1. M אֶהְבֵּתִי, G ἡγάμησα (ἔρι). First, is this the right verb, and next, if it is, what is its object? That the psalmist had Ps. xviii. in his mind when he wrote v. 3 is certain; possibly v. 2b also betrays reminiscences of that psalm. It is plausible therefore to assume that אֶהָב was substituted by the poet for the 'uncommon' רָחַם. In this case we must either read אֶהְבֵּתִי (כ follows) or, transposing, read אֶהְבֵּתִי יְהוָה כִּי־יִשְׁמַע. Ba. prefers the former, Du. the latter course. But neither here nor in xviii. 2 do we expect the verb 'I love.' There is deep corruption. Read, with Bruston and Grätz, הָאֶמְנֵתִי (cp. xxvii. 13).

M וּבִימֵי אֶקְרָא, 'all my life long (cp. 2 K. xx. 19) will I call.' יִי used absolutely, as iv. 2, xxii. 3, xxxiv. 7, lxix. 4. This, however, can hardly be called natural. Hupf., Du. read אֶקְרָא י' וּבִשְׁמִי (see ש. 4, 13, 17). The construction is certainly much easier, but the connexion is

¹ V. 14 is identical with v. 18.

² In Maacath-ishmael,

still not natural. Read perhaps **וּמֵאִיבֵי אֲשִׁיעַ** (2 S. xxii. 4^b). The neighbourhood of **אָקָרָא** produced the scribe's error. So in 2 S xxii. 7, by a scribe's error, **אָקָרָא** is given in two consecutive verse-members; in Ps. xviii. 7 the second verb is **אָשִׁיעַ**. **וּבִימִי** is a good instance of the way in which some sense was extracted by editors from an imperfect group of letters.

3. Read **סָבְבוּנִי חֲבִלִי יִרְחַמָּאֵל קִדְמוֹנִי מוֹקְשֵׁי יִשְׁמַעֲלָא**. This became partly corrupted, partly assimilated to the already edited text of xviii. 5, 6, by the editor. See the Addendum on xviii. 5 f. **צָרָה וַיָּגוֹן** **וּמִצָּרִי שְׂאוֹל מִצָּאוֹנִי** is a corrupt variant to the corrupt words **יִרְחַמָּאֵל** **יָחוּן** probably comes from **יָחוּן**, *i.e.* **יִרְחַמָּאֵל**.

8. The **כִּי** in the suffixes is a scribe's error; in each case **כִּי** follows. Similarly the initial **י** in M's **יָהּ** (an inadmissible form, see on xxviii. 7) is dittographed; **לִי** precedes.

9 f. Read **חֲלִץ** (G, Du.) and omit **אֶת־רִגְלִי מִדְּחִי**, an insertion suggested by *l.* 10 (Du., metre).—M **בְּאַרְצוֹת**. The form is no doubt possible, though, as Ges. points out, **הָאֲרָצוֹת** is used specially of the regions outside of Palestine (cp. cvi. 27). But 'lands' is not natural here. In xxvii. 13 the phrase is **בְּאֶרֶץ חַיִּים**; in Isa. xxviii. 11, **בְּאֶרֶץ הַחַיִּים**. We must read either **בְּאֶרֶץ** or **בְּאַרְחוֹת** (as Weir, *Acad.*, July 1, 1873, p. 251), though **בְּאַרְחָא** would be more natural, cp. Prov. ii. 19, v. 6, xv. 24. Cp. on lvi. 14.

11. M **הֶאֱמַנְתִּי כִּי אֲדַבֵּר**; G **ἐπίστευσα διὸ (לָכֵן) ἐλάλησα** (a guess, adopted unfortunately by Duhm, cp. 2 Cor. iv. 13). One thing should be certain, viz. that the ordinary ways of explaining M's text are most improbable. We can neither render, 'I kept my hold (upon God, even) when I spoke, (saying.) I am sore afflicted,' nor 'I show faith when (thus) I speak (cp. vv. 5-9), and yet I (the person who speaks thus confidently) have been sore afflicted' (cp. the expression of alarm in v. 11, M). If **הֶאֱמַנְתִּי** is right, it would seem that **אֲדַבֵּר** must be wrong. It would be possible to read **הִ' כִּי אֲזַמְּרָא**, 'I am confident that I shall sing praise.' But this is not perfectly suitable to the context. We must assume that both **הֶאֱמַנְתִּי** and **אֲדַבֵּר** are corrupt. The passage can hardly be explained from itself; it is doubtful whether the most ingenious critic, limited to v. 10, would be able to detect the underlying text. We must first of all correct v. 11, which is possible in the light of our previous work on Ps. xxxix. When we have done this, we shall probably recollect lxxiii. 13-15, 22, and shall be encouraged to read, as the true text of v. 10,

**נִחַמְתִּי כִּי־אֲנִי בָעֵר
אֲנִי נִאֲלַתִּי מֵאֵד**

12. M כָּל־הָאָדָם כִּזָּב, πᾶς ἄνθρ. ψευστής, 'all men are liars' (AV). 'A J presuppose כִּזָּב. See, however, on lxii. 10. That human alliances were not to be trusted, was a discovery which the Jews had long since made; it was Simon the Maccabee who first renounced this conviction. Something far worse must surely have risen to the lips of the psalmist and his friends to produce the consternation of which he speaks; כָּל־הַחֶסֶד כִּזָּב. Here again, no doubt, it may plausibly be said that the Jews must have had such thoughts and spoken such words before. But they were thoughts and words which, rejected once, returned again with all their horrible plausibility, and shocked believers as though freshly invented by the evil one. Cp. on xxxix. 6b, lxxiii. 15.

14. M כּוֹס־יְשׁוּעוֹת, referring apparently to a rite 'not mentioned elsewhere in the O.T.' (Duhm). The parallel from *CIS* 1. 1 (see Cooke, *North-Sem. Inscriptions*, p. 19, cp p. 7), suggested in *Ps.*⁽¹⁾, on the basis of Clermont-Ganneau, *Études d'archéol. orient.*, 1880, p. 12, is too far-fetched. That כֶּסֶךְ and נֶסֶךְ are liable to comparison we have seen elsewhere (see on lx. 6).—V. 14 (= v. 18) is omitted in G^A, and in Holmes-Parsons, 55.

15. The chief difficulty in v. 15 is הַמּוֹתָה לְחַסִּידָיו. The old accusative ending is very improbable here. Ol, Ba., Du would read הַמּוֹתָה לְ, and explain ל as indicating the genitive, as xxxvii. 16, 1 S. xiv 16. But this unusual construction with ל is suspicious (cp. Du. on xxxvii. 16), and the word מוֹתָה itself is doubtful (see on lxxix 11). Nor is this all. How can the death of the pious be said to be 'precious' in Yahwe's eyes? Jeremy Taylor paraphrases, 'It is an expense that God delights not in,' but in a psalm of thanksgiving we do not expect such a strangely moderate statement. To suppose that יָקָר occurs here alone in the primary meaning 'heavy, grave,' is too fanciful; in lxxii. 14 יָקָר דָּמָם בְּעֵינָיו means, not 'a grave thing is their bloodshed' (as if = דְּמִיהֶם), but 'precious is their soul' (see Dillm. on Gen. ix. 4). The whole of v. 15, therefore, with the possible exceptions of יְהוָה and חַסִּידָיו, labours under the suspicion of corruptness. In emending it, we are helped partly by our experience elsewhere, partly by consideration of the context. Comparing v. 4, I propose אֶקְרָא בְּשֵׁם יְהוָה מְלָטָה חַסִּידָי. That עֵי may come from ש, and נִי from מ need hardly be demonstrated.

16. Omit the dittographed אֲנִי עַבְדְּךָ, and for בּוֹרְאֵמְתְּךָ read לְמַעַן אֲמַתְּךָ (see on lxxxvi. 16).

19. M נִגְדָה־נָּא לְכָל־עַמּוֹ. Read לְנִגְדֵּךְ קָהֵל עַמּוֹ. לִנְגַד or נִגְדֵּךְ seems to have been dittographed; the second לִנְגַד became corrupt. כָּל for קָהֵל occurs occasionally.

20. **מ בתוכי ירושלם**. Is this right? The address to Jerusalem is unexpected, and probably, as in cxxii. 2, is due to misunderstanding. We might read **בתוך ירו**, but this would be very poor whether for the text or as a gloss. In lv. 12 and lxxii. 14 **תך** or **תוך** represents **מענת**. This gives the key to **בתוכי**, for which (as in cxxxv. 9) we should read **במענת** (**מ=כי**) **ירושלם**, as e.g. in Zech. xii. 11, xiv. 14, comes from **ישמעאל**. 'In Maacath-ishmael' defines the situation of the 'house of Yahwè.' See introd.

PSALM CXVII.

TRIMETERS. On account of its brevity, many MSS. combine this with the preceding or the following psalm. M closes cxvii. with 'Hallelujah'; G prefixes it to cxviii.

Of the Jerahmeelites.

cxvi., end.

1	Praise Yahwè! all ye nations,	1
	Laud him, all ye peoples (?) :	
	For his lovingkindness is mighty over us,	2
	And Yahwè's truth endures for ever.	

Critical Notes. 1 f. **שבת**, an Aram. word (lxiii. 4, cxlv. 4, cxlvii. 12, and cp. on xlvii. 10; Eccles. iv. 2, vii. 15; Hithp. in cvi. 47, 1 Chr. xvi. 35). See Kautzsch, *Die Aramaismen*, i. 87.—**אָמִים** only here. Should we read **אמות**? or **לאמים**? or **ירחמאלים**?—3. **נבר**. Cp. on ciii. 11.

PSALM CXVIII.

TRIMETERS. It has long been thought plausible to hold that Ps cxviii., though not without a forward-looking Messianic element, was immediately occasioned and dictated by some great public event, which mightily stirred the heart of the Jewish community. Together with Ps. cx., this psalm has been held to be distinguished from the other members of Book v. by the greater distinctness of the historic situation, i.e. by its containing certain details which, taken together, require us to assign it to the Maccabæan period (see *OP*, pp. 16–18), and the repeated refrain, 'in the name of Yahwè, I will cut them in pieces' (Reuss), or '... I will massacre them' (Brusten), or '... I will mow them down' (*Ps.* ⁽¹⁾; Driver), in vv. 10, 11, 12, has excited our pity for persecuted Jewish sufferers driven to desperation. The case, however, is not so clear as it formerly appeared. It is certainly not impossible that some recent event may have given fresh impetus to the Messianic or idealistic tendency among the Jews. But even if so, we must not limit our exegesis by a regard to this possibility. It is most natural to assume that in vv. 13–29 the poet of the believing community places himself in imagination at the happy issue of the expected crisis in Israel's history. If so, the 'cry of rejoicing' (l. 29) is that into which Israel will break 'in the day that Yahwè binds up the hurt of his people' (Isa. xxx. 6, cp. 29), and the thanksgiving service in the temple which is referred to in l. 38 is to celebrate, not 'the return of the Jewish army from a victorious campaign' (Wellh.), but the consummation of Yahwè's past lovingkindnesses by the crowning

mercy of the great 'day of Yahwè'—the day which, in the fullest sense, 'Yahwè has made' (I. 47), - The 'stone which the builders rejected' is not the Asmonæan family, but poor and afflicted Israel. The prowess of 'the right hand of Yahwè' was not supported by a Judas or by any human warrior (cp. Isa. lxiii. 1-6). The other passages from which an inference favourable to the Maccabæan theory might be drawn, assume a different appearance as the result of textual criticism.

כִּי אֱמִילִם in particular becomes something very different, and quite unsuggestive of a sanguinary vengeance.—A close affinity between our psalm and Pss. cxv., cxvi., is manifest even in the traditional text. It should be added that, according to an old opinion (see Targum), the psalm was intended to be sung by different voices. This is plausible; a dramatic character is of the very essence of the ancient cults. Cp. Zenner, *Die Chorgesänge im B. der Psalmen* (1896), and Duhm's commentary.—On the practical bearings of the criticism of this psalm, see Cheyne, *Christian Use of the Psalms*, pp. 249-259

Of the Jerahmeelites.

cxvii., end.

1	Give thanks to Yahwè, for he is gracious, For his lovingkindness is everlasting. Let Israel extol him, For his lovingkindness is everlasting.	1 2
	Let Aaron's house extol him, For his lovingkindness is everlasting. Let those that fear Yahwè extol him, For his lovingkindness is everlasting.	3 4
10	Out of the toils I called upon Yahwè, 'Deliver me from those of Jerahmeel.' Yahwè is my redeemer, I fear not ; What can earth's race do to me ? Yahwè is my redeemer and my helper ; Mine eye will look in triumph on my haters.	5 6 7
	It is better to take refuge in Yahwè Than to trust in man ; It is better to take refuge in Yahwè Than to trust in princes.	8 9
20	If all nations ¹ have surrounded me, On Yahwè's name do I call ; Have they ¹ even surrounded me like bees, On Yahwè's name do I call ; Have they ¹ flamed up like a fire among thorns, On Yahwè's name do I call.	10 12a 11b 12b 12c

Hard was I pushed that I might fall, ● 13

But Yahwè helped me.

Yahwè is my rock, my helper ; 14

He became my deliverer.

A cry of rejoicing and of deliverance 15

[Is heard] in the tents of the righteous,—

'The right hand of Yahwè has won preeminence ;

'The right hand of Yahwè has exalted me.'

I shall not die, but live, . 17

And recount the works of Yahwè.

Yahwè has indeed corrected me, 18

But he has not given me over to Death.

Open to me the gates of righteousness, 19

That I may enter by them and thank Yahwè.

This is the gate of Yahwè, 20

40 Righteous ones can enter by it.

I give thee thanks because thou hast answered me, 21

And hast become my deliverance.

The stone which the builders rejected 22

Is become the principal stone.

This is Yahwè's appointing, 23

Wonderful is it in our eyes.

This is the day which Yahwè has made ; 24

Exult we, rejoice we because of it.

Our redeemer is Yahwè ; he has succoured us : 25

Our redeemer is Yahwè ; he has prospered us.¹

Make melody with dancing and with timbrels, 27

Make melody to our King, make melody.

Thou art my God, I will thank thee : 28

Thou art my God, I will extol thee.

Give thanks to Yahwè, for he is gracious ; 29

For his lovingkindness is everlasting.

¹ Blessed in the name of Yahwè be he that enters !
We bless you from Yahwè's house (*v.* 26).

1-8. Cp. this prelude with cvii. 2, cxixvi. 1, cxv. 9-11, Ezra iii. 10 f. Note the repetition of liturgical phrases.

9 f. Cp. ll. 19-24. Both passages resemble cxvi. ll. 3, 4.—11. *My redeemer*. Similarly ll. 49, 50. Deutero-isaianic (Isa. xliii. 14, &c.); cp. xix. 15, lxxviii. 35.—12. So lvi. 12b.—14. So liv. 9.—15-18. Cp. cxlvi. 3.—19-24. A hypothetical or rather anticipative description. The enemies of Israel will make a final attempt at his destruction. But prayer, not a two-edged sword (cxlix. 6), will be Israel's deliverance. *All nations* = 'all the peoples round about,' Zech. xii. 2.—20. *יְשׁוּעָה*; three times in this ps., as in Ps. cxvi.—21. *Like bees*. Cp. Dt. 1. 44; Isa. vii. 18b., and see *E. Bib.*, 'Bee.'—23. *Among thorns*. Cp. 2 S. xxiii. 6 f.; Isa. xxxiii. 12.

27 f. An appropriate quotation from Ex. xv. 2 (cp. Isa. xii. 2). See crit. n.—29-32. Cp. xlv. 4, lx. 14.—33-36. The final inference; Israel is not doomed to extinction, but will 'recount' the wonderful works of God, to whom grateful praise is acceptable (cp. on vi. 6).—37 ff. Here there seems to be a change of voice. The procession has reached the temple-gates where a pause is made. A voice from within states the conditions of admission (ll. 39, 40). Then the former speaker (the festal procession?) praises Yahwè for his deliverance.—37. *Gates of righteousness*. Two explanations. (1) There are many sanctuaries, but only one with a righteous law. One of the chief marks of Jewish heretics was that they 'forgot Yahwè's holy mountain,' and resorted to heathen sanctuaries (Isa. lvi. 11). (2) 'Righteousness' = 'deliverance'; cp. Isa. lx. 18b, 'thy walls Deliverance, and thy gates Praise.' Only the righteous can profit by Yahwè's righteous acts.—43 f. Cp. Jer. li. 26, and see *Enc. Bib.*, 'Corner.' Israel, despised by all the powers of the world, has become the great world-power. The psalmist has the eye of faith, and looks to the Messianic age.—46. *Wonderful*, i.e. exceptional, miraculous. Cp. Gen. xviii. 14, 'Is anything too wonderful (אֲפֹרָא) for Yahwè,' Jer. xxxii. 17, 27.

49 f. Here the text is corrupt (see

crit. n.). It runs thus, 'I beseech, O Yahwè! pray, deliver: I beseech, O Yahwè! pray, deliver,' words which, though unsuitable to the context (see next note), seemed to a later age to be an appropriate expression of Israel's thankful rejoicings at the Feast of Booths (Mishna, *Succa* iv. 5).—*Our redeemer*, &c. A passage of song which expresses the exultation called for in l. 48. For the divine title see on l. 11. It is naturally followed by 'our king' (l. 52), for it is a king's duty to right the oppressed. Now that (to the eye of faith) the 'day of redemption' has come, Israel rejoices, not by uttering a prayer for succour and prosperity, but by acknowledging the succour and prosperity actually attained. It is now possible to declare, with the fullest conviction, that 'his lovingkindness is everlasting.'

51 f. This jubilant passage is obscured by fresh textual corruption (see crit. n.). Assuming the text to be correct, references have been supposed in v. 27a to the illumination which gave rise to the second name of the Hanukka or Dedication-festival ('the Lights'), a name which Josephus (*Ant.* xii. 7, 7) regards as a symbol of unexpected deliverance, and in b and c to the processions of festal worshippers carrying and shaking branches of olive, palm, myrtle, &c. (Neh. viii. 15, Lev. xxiii. 40; cp. 1 Macc. xiii. 51, 2 Macc. x. 7). The first reference is too vague to carry weight by itself. Even the second, though apparently definite, is highly obscure. If the members of the chorus were summoned to bind themselves with branches (or, as Lagarde, with 'arab-trees'), how was this to be done? Dr. J. P. Peters regards v. 27 as 'a prosaically arranged direction—a ritual rubric' interpolated from the margin. Surely, a very unintelligible one. We may conjecture that the direction meant that a procession round the altar was to be made, in the course of which the horn-like projections at the corners were to be touched (cp. 1 K. i. 50, ii. 28, and Plutarch's phrase, in the Life of Theseus, ἐχόρευε περὶ τὸν κερατῶνα βωμόν, where the context shows that the efficacy of the dance spoken of was connected with the numerous 'horns' of the altar). In spite of König (*Styl.*, 29) I doubt whether אֵין here or any-

where can be held to mean 'sacrificial victim.' Still the explanation here reported (see *Ps.*⁽¹⁾ *ad loc.*) is artificial,

and cannot by any amount of learning be made satisfactory (cp., however, Grünbaum, *ZDMG*, 1886, pp. 276 ff.

Critical Notes. 3, 5, 7. יֹאמְרוּ (יֹאמְרוּ). Cp. cxxiv. 1b, cxxix. 1b. Here, however, the phrase is surely too weak. Read יְרוּמָּוֹדוֹ, יְרוּמָּוֹנִי. Elsewhere too (*Il.* 49 f., cxvi. 4, 16) נָא as well as אָנָּה is due to corruption.—G reads בֵּית יִשְׂרָאֵל.

9f. The couplet is painfully vague · הַמִּצָּר, 'the trouble which any individual in the chorus may have experienced' (Duhm)? We might point מִצָּר, but neither this word nor הַמִּצָּרִים is to be expected here. Most probably הַמִּצָּר has come from הַמוֹקְשִׁים, 'the toils,' i.e. of Jerahmeel; cxvi., l. 3, is parallel; cp. xviii. 6.—M בְּמִרְחֶבֶה, Baer., Ginsb., following the Westerns; or בְּמִרְחֶבֶיָּה, according to the Easterns (see Ginsb., *Introd.*, pp. 385 f.). [G Σ do not recognize the second יָה.] The former, however, is not less doubtful than the מִאֲפִלִּיָּה of Jer. ii. 31, even after the learned and acute explanation offered by Jastrow (*ZATW*, xvi. 4 ff.). The latter is only tolerable if we remove the Makkeph, so as to render (Ol., Ba.), 'Yahwè has answered me by giving me ample room,' or 'by placing me in an ample room.' But we expect some more definite statement. Probably we should read, disregarding initial ב as virtually dittographic, הַשְׁעִנִּי מִ[י]רְחֹמ[א]לִים, יָה and יָם can be confounded (cp. Kt. and Kr. in Prov. xx. 16). הֵשׁ; cp. on lxi. 14.

11, 13. M לִי. Weak. Read נִאֲלִי, on the analogy of xxvii. 1a. —13 f. M בְּעֵזְרִי, 'among my helpers' (Duhm &c.), or 'as my (great) helper' (Del., Driver, &c.); cp. liv. 6b, lv. 19, Judg. v. 13, 23. Gr. reads בְּעֵזְרִי; cp. cxlvi. 5. But the passages compared are most probably corrupt. Read here וְעֵזְרִי. G, ἐμοὶ βοηθός—M וְאֲנִי אֶרְאֶה; awkward and unusual. Read וְעֵזְרִי תִרְאֶה (cp. liv. 9).

20, 22, 24. M כִּי אֶמְלֵם (on suff., see Kon. i. 495, 224; Ges.-Kau.⁽²⁶⁾ § 26d). There is a twofold difficulty. (1) The position and meaning of כִּי. To prefix mentally נִשְׁבַּעְתִּי, is unnatural; König's explanation, '(it happened that) I hewed them in pieces' (*Synt.* § 382f), is not less unsatisfactory. For the position of כִּי, Ewald and Hupf. compare [cxx. 7], cxxviii. 2, but with doubtful justice (see notes). (2) The meaning of אֶמְלֵם. הִמְלִי should mean either 'to circumcise' or 'to mow down.' But the word is not natural here. The ἡμυσάμην of G 'A, has suggested to Ew. and Hitz. 'ich wehre sie ab,' i.e. 'I repel them;' but we must not justify this from the Arabic lexicon. That would be a fault of method, and ἡμυσάμην has a different origin (see

below). Another error concerns the tense. Kôn., Wellh., Bâ. (following G 'A S J) suppose 'אֵל to refer to the past, though certainly Ba. regards the action as continuing into the present. Clearly the text is wrong. Hupf. reads אֵלִים; Duhm, אֱלִים. Both retain כִּי. All this is superficial. The ἡμῶν αὐτοῦς of G 'A is much better; it represents אֱלֹהֵינוּ, 'I will strike them.' But even this is not original, (1) because כִּי is not accounted for, and (2) because it is God, and not man, who fights and who conquers. In such a case we must look underneath the traditional readings. The true reading is יִרְחֲמָאִים. This underlies both אֱלֹהִים (cp. on cxli. 5, and *Crit. Bib.* on Isa. xxviii. 1) and אֱמִילִים (cp. the names 'עַמִּי אֵל, 'עַמִּי אֵל); it is a gloss on ll. 19, 21, 23. Those who surround, who surround like bees, and who flame up are 'all the nations (round about),' i.e. the Jerahmeelites or N. Arabians. See exeg. n. One question still remains, if the pious Jews do *not* 'mow down' or 'massacre' their enemies, what kind of action do they take? The answer will enable us to account for כִּי. What should they do but 'call on Yahwè's name? For כִּי read אֶקְרָא; cp. cxvi. 4.

21. Read נִסְסֵבְנוּ כְּדִבְרֵים. M opens v. 11 with סִבְנוּ, and repeats this in v. 12a, whence we get כְּדִבְרֵים. See, however, xviii. 6a.—23. M דַּעְכוּ. Read בָּעֵרוּ (cp. T, דִּלְקוּ). G has (v. 12) ἐκύλωσαν με ὥσθι μέλισσαι κηρίον καὶ ἐξεκαύθησαν, where κηρίον καὶ ἐξεκαύθ. really represents דַּעְכוּ בָּעֵרוּ, for דָּגָו, of which κηρ. καὶ is the equivalent, is merely a misread דַּעְכוּ; i.e. בָּעֵרוּ, a marginal correction of דַּעְכוּ, found its way into the text of G's Heb. MS. beside דַּעְכוּ. דַּעַךְ occurs nowhere in Pual, and 'extinguished' is not the right sense. Houb. has already said this.—Read perhaps בְּקוֹצִים (Ba., after G).

25. Read נִדְחָה נִדְחָתִי (similarly Kenn., Gr.; cp. S). G ὠσθεὶς ἀνετράπη. König (*Synt.*, § 324b) explains M's text improbably.

27 f. Harmonized in M with the already corrupt text of Ex. xv. 2.—M עָנִי. Read צָרִי. See on xxviii. 8, xli. 2.—M זִמְרָת. Read וְעִזְרָתִי; cp. xli. 2. Duhm, נְבוֹרָת.—30. Insert נִשְׁמָע, which easily fell out after וְשִׁוְעָה.—32. M רוֹמְמָה; difficult and improbable. Read perhaps הִרְיִמְתִּי. V. 16b is a repetition.

46. Point נִפְלְאָת (Dt. xxx. 11), with Ba.; cp. G 'A J T.—49 f. See on ll. 3, 5, 7. After M's אֵלֵינוּ יְהוָה (G ὡ κύριε) stands a Paseḫ. In fact, these and the following words are corrupt. This accounts for the strange fact that words of supplication became a formula of thanksgiving (cp. Mt. xxi. 9). The true words *are* words of thanksgiving. They became corrupt, and the formula used at the Feast of Booths was harmonized

with the corrupt text of the psalm from which the formula was taken. Read probably—

נֶאֱלָנוּ יְהוָה הוֹשִׁיעֵנו
נֶאֱלָנוּ יְהוָה הַצִּלֵּנוּ לָנוּ

V. 26 is a later insertion (see above).

51 f. M prefixes יְהוָה וַיָּאֶר לָנוּ אֵל. This statement, 'Yahwè is God,' is very improbable; הָאֵל or rather אֱלִי would be more natural. The whole clause is a miswritten form of אֱלִי אַתָּה וְאוֹדֶךָ, and is out of place here. What follows ('אֶסְרֶיחַ וְנֹר') is a most amusing editorial attempt to make sense of an indistinct passage. Lag. (*Psalt. Hier.* 165) reads בעֲרִבִים for בַּעֲבָתִים (Lev. xxiii. 40; cp. חַג עֲרֵבָה, Buxtorf, *Lex. Ch.*, 1659). But in a passage so full of suspicious obscurities we cannot deal with an isolated corruption; a superficial correction throws us back. Nor is it allowable to supply יַפְּעוּ before עַד. The analogy of other equally strange passages justifies and requires a thorough rearrangement and correction. The fragments of the true text have been conjecturally restored by the ancient editor. It is for us to apply a more methodical method of conjecture to complete the fragments which a trained eye can still detect in the ill-restored text. Read certainly—

זָמְרוּ בְּמַחֲלוֹ וּבְתַפִּים
זָמְרוּ לְמִלְכֵנוּ זָמְרוּ

PSALM CXIX.

HEXAMETERS. Theme: the blessedness of a life ordered in accordance with the *tōrā*, i.e. with the revelation of the divine will expressed (1) in statutes, commandments, and ordinances, (2) in judicial rewards and punishments. These two forms of expression are practically one, for the rewards and punishments are announced in principle, and, for the earlier period, related as facts, in the same sacred book which contains the statutes and their prophetic interpretations. It is a remarkably wide conception of *tōrā*, and of this our psalmist is not unconscious, for he declares admiringly to Yahwè, after speaking of the expected 'end' of his foes in connexion with his close study of revelation, 'Thy commandment is very broad' (v. 96). In this respect, then, it is plain that the writer cannot justly be accused of narrowness of mind. That he is opposed to the admission of foreign ideas into the religion of Yahwè may be admitted. The traditional text makes him speak with repugnance of unstable waverers or *σκεπτικοί* (so at least it is usual to explain סֹפְסִים, v. 113), but more probably he refers to heretical books such as are alluded to in the very late Epilogue to Ecclesiastes (Eccles. xii. 12). His own deepest needs are fully satisfied by the *tōrā* which forms the kernel of the Pentateuch, and which is interpreted and expanded in the prophetic writings (cp. Ezr. ix. 10 f.), and his faith in its divine origin is supported by the facts of the history of Israel and of the 'nations round about,' which are recorded in close connexion with the *tōrā*. More especially he is influenced by Deuteronomy (cp. Kirkpatrick, *Psalms*, p. 705). Deuteronomic ideas and phrases

abound; see e.g. Dt. iv. 8 (singular righteousness of the law), v. 33 (the 'way'), vi. 7 (duty of bearing witness to the law), viii. 36 (true life), viii. 19 (national existence conditional on observance of the law). But it must be added that there is no imitation properly so called; the ideas have developed in the author's mind, and the phrases accordingly have assumed a fuller meaning. Nowhere too has Deuteronomy such an expression as '*loving*' the divinely given law. Doubtless, Yahwè is to be loved, but the 'statutes and ordinances' are viewed in Deuteronomy as something outside of Yahwè, which it is right to observe as a proof of 'love' to him, and not as something which represents or symbolizes Yahwè, and which, being righteous and perfect like himself, is to be 'loved.' As it appears to me, the psalmist has a true spiritual love for the 'law' as representing Yahwè. It is often said that his work contains the germ of Pharisaic legalism, which is commonly considered a very unspiritual thing. But how much accurate knowledge have we of Pharisaic legalism? Both the evangelical and the Rabbinical evidence have, it would seem, to be studied afresh with a keener and a more exacting criticism. Meantime scholars will continue to follow their bias, or their sense of probability, and my own bias or sense of probability leads me to question the still prevalent opinion very strongly (see *OP*, p. 349).

The arrangement of the psalm is alphabetical; the eight lines of each stanza begin with the same letter of the Hebrew alphabet (cp. Lam. iii.). That the psalmist does not speak as an individual is certain. In v. 9 the 'youth' (נער) is not the writer, but any young member of the community; the writer extols the *tôrâ* on the ground that young men can preserve their innocence by observing it. Verse 100 cannot be appealed to, being corrupt. In v. 141 it is the community that is 'of no account and despised,' and the expressions of vv. 147 f. represent the feelings and habits of the most religious members of the community. And if the correction of the text of v. 83a here offered hits the mark, it is plain that Israel, and not any individual Israelite, is meant, for it is only Israel who can be intelligibly represented as 'like Eden-jerahmeel,' a district in the Negeb which had lately been so mercilessly raided and laid waste as to have become as proverbial in its wasteness as Sodom in the older period. The abundance of plural class-names also points in this direction—class-names which are applied partly to those with whom the writer himself is associated, partly to those who are on the opposite side, including among the latter faithless, paganizing Israelites. Note also שׂרים 'princes' (v. 23, but see crit. n., 161), i.e. leading officers of the oppressive government under which Israel lived. It must be admitted, certainly, that in some verses the writer distinguishes himself from the mass of faithful Israelites (see vv. 63, 74, 132). Sometimes therefore he speaks in the character of the individual pious Israelite, i.e. any and every one who faithfully observes the Law; sometimes as the personified community. Not all Israelites, however, are equally advanced in spirituality as himself, and his main object doubtless is to propagate the type of character which seems to him the highest, especially among the rising generation.

The reason why the stanzas consist of eight lines (verses) each, has been discovered by D. H. Müller (*Strophenbau u. Responsion*, 1898, pp. 54 ff.). The psalmist had derived from a kindred psalm—the 19th—eight synonyms for the conception 'Word of God,' and it occurred to him to impress these terms on his readers by introducing them all into each stanza of his work. One after another these eight terms occur in the successive lines of a stanza. They are, 1. אִמְרָה = λόγιον, 2. דְּבַר = λόγος, 3. חֻקִּים = δικαιώματα, 4. מִצְוֹת = ἐντολαί, 5. מִשְׁפָּטִים = κρίματα, 6. עֲדוּת = μαρτύρια, 7. פְּקוּדִים = ἐντολαί, 8. תּוֹרָה = νόμος. It sometimes happens that in the received text the same term occurs twice, which involves the omission of one of the eight terms. Consequently we are justified, as Müller points out, in emending the text so as to produce a complete representation of the terms. Cp this scholar's capital restoration in XIX. 11 (vol. i., p. 79).

ALEPH.

- 1 Happy those that are of blameless life, that walk in Yahwè's law!
- 2 Happy those that keep his admonitions, that seek him with their whole heart,
- 3 Yea, those that have not worked iniquity, but walked in his words!
- 4 Thou hast appointed thy behests to be observed continually.
- 5 Ah! may my ways be firm, that I may observe thy statutes!
- 6 Then shall I not be ashamed, when I regard all thy commandments.
- 7 I will thank thee with an upright heart when I have learnt thy righteous ordinances.
- 8 Thy saying will I observe; forsake me not utterly.

BETH.

- 9 Whereby can a youth be innocent? In taking heed to his path according to thy word.
- 10 With my whole heart do I seek thee; let me not wander from thy commandments.
- 11 Thy saying do I treasure within my heart, that I may not sin against thee.
- 12 Blessed art thou, O Yahwè! [for thou wilt] teach me thy statutes.
- 13 With my lips do I rehearse all the ordinances of thy mouth.
- 14 In the way of thine admonitions I have greater joy than in all kinds of riches.
- 15 I muse upon thy behests, and regard thy paths.
- 16 With thy laws I solace myself; I do not forget thy word.

GIMEL.

- 17 Grant to thy servant that I may live; then will I observe thy word.
- 18 Uncover mine eyes that I may behold wondrous things out of thy law.
- 19 A sojourner am I in the land; hide not thy saying from me.
- 20 My soul cries out longingly towards thine ordinances at all times.
- 21 Thou hast threatened the proud; cursed are those that wander from thy commandments.

- 22 Roll away from me insult and contempt, for thy behests have I kept.
23 Even if the Arabians¹ stand in array, thy servant muses upon thy statutes.
24 Moreover thine admonitions are my solace, and thy statutes are my counsellors.

DALETH.

- 25 My soul cleaves to the dust ; revive me, according to thy word.
26 I recounted my ways, and thou didst test them (?) ; teach me thy statutes.
27 Make me to understand the way of thy behests, so will I muse on thy wonders.
28 My soul weeps from sadness, raise me up according to thy promise.
29 Remove from me the way of falseness, and graciously give me thy law.
30 I have chosen the way of faithfulness ; thine ordinances have I not forgotten.
31 I cleave to thine admonitions ; O Yahwè ! make me not ashamed.
32 I have pleasure in the way of thy commandments, for thou enlargest my heart.

HE.

- 33 Show me, O Yahwè ! the way of thy statutes ; be so gracious, because of Jerahmeel.
34 Give me understanding, that I may keep thy law, yea, observe it with my whole heart.
35 Make me to tread in the path of thy commandments, for therein do I delight.
36 Incline my heart to thine admonitions, and not to Ishmael.
37 Turn away mine eyes that they see not vanity ; revive me by thy word.
38 Confirm to thy servant thy promise, which belongs to thy covenant.
39 Remove the insult which I dread, for thine ordinances are good.
40 Behold, I long after thy behests ; in thy righteousness revive me.

¹ Princes.

VAU.

- 41 And let thy kindnesses come to me, O Yahwè ! thy deliverance according to thy promise.
42 And I shall make answer to the insulters of Arabia, for I trust in thy word.
43 And snatch not the word of truth from my mouth, for I have waited for thine ordinances.
44 And I will observe thy law continually, for ever and ever.
45 And I shall walk in ample space, for I study thy behests.
46 And I will speak of thine admonitions before Jerahmeel, unashamed.
47 And I will solace myself with thy commandments which I love exceedingly,
48 And will lift up my hands toward thy statutes, and muse upon thy statutes.

ZAIN.

- 49 Think on thy word to thy servant, seeing that thou hast given me hope.
50 This is my comfort in my misery—that thy promise has kept me in life.
51 The proud have flouted me sorely ; from thy law I have not swerved.
52 I think on thy judgments +which are+ of old, O Yahwè ! and get comfort.
53 Terror has seized me because of the wicked that forsake thy law.
54 Thy statutes are the themes of my song in my lodging-place.
55 I think on thy name in Jerahmeel, and observe thy law.
56 This +good+ has been mine that I have kept thy behests.

HETH.

- 57 My portion, O Yahwè ! I say, is to observe thy words.
58 I entreat thy favour with my whole heart ; have pity on me, according to thy saying.
59 I form a plan for my ways, and turn my feet towards thine admonitions.
60 I make haste and delay not to keep thy commandments.
61 The snares of the wicked hunt me ; thy law I do not forget.

- 62 At midnight I rise to give thanks to thee because of thy righteous ordinances.
 63 I am a companion of all those that fear thee and of those that observe thy behests.
 64 Of thy lovingkindness, O Yáhwè! the earth is full ; teach me thy statutes.

TETH.

- 65 Thou hast dealt well with thy servant, O Yahwè ! according to thy word.
 66 Train me to judgment and perception, for I believe thy commandments.
 67 Before I had suffering I erred, but now I observe thy saying.
 68 Thou art good, and doest good; teach me thine ordinances.
 69 The proud fasten lies upon me ; I, with +my+ whole heart keep thy behests.
 70 Gross like fat is their heart ; I, +however,+ take my solace in thy law.
 71 Well is me that I was afflicted, that I might learn thy statutes.
 72 The admonitions of thy mouth are worth more for me than thousands of gold and silver.

YOD.

- 73 Thy hands made me and prepared me ; give me understanding, that I may learn thy commandments.
 74 Let those that fear thee see me and rejoice, because I have waited for thy word.
 75 I know, O Yahwè! that thy judgments are righteous, and that in faithfulness thou hast afflicted me.
 76 O let thy kindness be +present+ to comfort me, according to thy saying to thy servant.
 77 Let thy compassion come to me that I may live, for thy law is my solace.
 78 Let the proud be ashamed, for they oppress me ; as for me, I muse on thy behests.
 79 Let those of Jerahmeel be ashamed, but [let] those that know thine admonitions [rejoice].
 80 Let my heart be blameless in thy statutes, that I be not ashamed.

CAPH.

- 81 For thy deliverance longs my soul; for thy word I wait.
 82 Mine eyes long for thy saying, while I ask, When wilt thou comfort me ?
 83 For though I am become like Eden-jerahmeel, thy statutes do I not forget.
 84 How many are the days of thy servant? When wilt thou do judgment on my persecutors ?
 85 The proud have digged pits for me, who [walk not] in thy law.
 86 All thy commandments are sure ; faithlessly they persecute me; help me.
 87 They had almost made an end of me in the land, but I forsook not thy behests.
 88 Revive me, according to thy lovingkindness, and I will observe the ordinance of thy mouth.

LAMED.

- 89 For ever art thou, O Yahwè! thy word is fixed in heaven.
 90 For all ages is thy promise ; thou didst establish it, and it stood.
 91 Jerahmeel stands +appointed+ for thy judgments ; for [he is] thy servant.
 92 Had not thy law been my solace, I should have perished in my misery.
 93 Never will I forget thy behests, for by them thou hast kept me in life.
 94 Thine am I, deliver me, for thy precepts do I study.
 95 The wicked wait for me to destroy me ; +but+ to thine admonitions I give close heed.
 96 To Ishmael I see an end ; thy commandment is very broad.

MEM.

- 97 How I love thy law ! it is the theme I muse upon continually.
 98 Thy commandment makes me wiser than the Arabians, for it is mine +to study+ for ever.
 99 I have more insight than the Jerahmeelites, for thine admonitions are the theme of my musing.
 100 I have more understanding than the Kenizzites, for I keep thy statutes.

- 101 I have withheld my foot from every evil path, that I may heed thy word.
 102 From thine ordinances I have not departed, for thou hast taught me.
 103 How smooth are thy sayings to my palate ! +sweeter+ than honey to my mouth.
 104 Through thy behests I get understanding ; therefore I hate every false path.

NUN.

- 105 Thy word is a lamp to my foot, and a light to my path.
 106 I have sworn, and will make it good, to observe thy righteous ordinances.
 107 I am greatly afflicted ; O Yahwè ! have pity on me, according to thy word.
 108 The freewill offerings of my mouth do thou accept, O Yahwè ! and teach me thine ordinances.
 109 My soul is continually in my hand, but I do not forget thy law.
 110 The wicked have laid a snare for me, but I have not erred from thy behests.
 111 Thine admonitions are my heritage for ever, for they are the joy of my heart.
 112 I have inclined my heart to perform thy statutes, because of Jerahmeel.

SAMECH.

- 113 Heathen books do I hate, but thy law do I love.
 114 Thou art my covert and my shield ; I wait on for thy word.
 115 Away from me, ye evil-doers ; I will keep the commandments of my God.
 116 Uphold me, according to thy promise, that I may live, and let me not be disappointed of my hope.
 117 Support me, that I may be delivered, and may solace myself continually in thy statutes.
 118 Thou rejectest all those that wander from thy statutes, for their device is falsehood.
 119 Thou accountest all the wicked in the land as dross ;* therefore I love thine admonitions.
 120 My flesh shudders for dread of thee, and I am afraid of thy judgments.

AYIN.

- 121 I have practised justice and righteousness ; leave me not to mine oppressors.
122 Pledge thy word for good ; let not the proud oppress me.
123 Mine eyes long for thy succour, and for thy righteous promise.
124 Deal with thy servant according to thy lovingkindness, and teach me thy statutes.
125 I am thy servant, give me understanding, that I may know thine admonitions.
126 It is time for Yahwè to act ; they have made void thy law.
127 Therefore, I love thy commandments above gold, yea, above fine gold.
128 Therefore, I observe thy behests ; every false way do I hate.

PE.

- 129 Marvellous are thy admonitions ; therefore my soul observes them.
130 The interpretation of thy words enlightens, gives understanding to the simple.
131 I open my mouth wide and pant ; +even+ so long I for thy commandments.
132 Turn toward me, and have pity upon me, according to the right of those that love thy name.
133 Make my steps firm by thy saying, and let no wickedness have no dominion over me.
134 Set me free from the oppression of Aram, so will I observe thy behests.
135 Make thy face to shine upon thy servant, and teach me thy statutes.
136 Mine eyes run down in gushing streams, because men observe not thy law.

SADE.

- 137 Righteous art thou, O Yahwè ! and just are thine ordinances.
138 The ordinances that thou hast appointed are righteous and very sure.
139 My zeal consumes me, because my foes have forgotten thy word.

- 140 Thy promise is well-tried, and thy servant loves it.
 141 I am of no account and despised ; thy behests I have not forgotten.
 142 Thy righteousness is everlastingly right, and thy law is sure.
 143 Distress and straitness have laid hold on me ; - thy commandments are my solace.
 144 Right are thine admonitions everlastingly ; give me understanding that I may live.

KOPH.

- 145 I call with +my+ whole heart ; answer me, O Yahwè ! thy statutes will I keep.
 146 I call upon thee, deliver me, and I will observe thine ordinances.
 147 I arise in the twilight and cry for help, waiting on for thy word.
 148 Mine eyes forestall the night-watches, that I may muse on thy promises.
 149 Hear my voice, according to thy kindness ; O Yahwè ! revive me, according to thy justice.
 150 They draw nigh that persecute me with outrages, that have gone far from thy law.
 151 Thou art near, O Yahwè ! and all thy commandments are true.
 152 From of old I know from thine admonitions that thou hast founded them for ever.

RESH.

- 153 Behold my misery, and rescue me, for I do not forget thy law.
 154 Conduct my cause, and redeem me ; according to thy word revive me.
 155 Far from the wicked is +thy+ deliverance, for they seek not thy statutes.
 156 Plenteous is thy compassion, O Yahwè ! according to thy judgments revive me.
 157 Many are my persecutors and my foes ; from thine admonitions I have not swerved.
 158 I beheld the traitors, and had loathing, because they observed not thy commandments.

- 159 Behold how I love thy precepts; revive me, Yahwè!
according to thy lovingkindness.
160 The sum of thy words is truth; all thy righteous ordinances
are for ever.

SHIN.

- 161 Princes persecute me without a cause; because of thy
words my heart throbs +for joy+.
162 I rejoice at thy promise as one that has found great spoil.
163 Falsehood I hate and abhor; thy statutes do I love.
164 Seven times in the day do I praise thee, because of thy
righteous ordinances.
165 Great prosperity have the lovers of thy law; for them
there is no +stone of+ stumbling.
166 I hope for thy deliverance, O Yahwè! thy commandments
have I done.
167 My soul has observed thine admonitions; dearly I love them.
168 I have observed thy precepts and thine ordinances; for all
my ways are before thee.

TAU.

- 169 Let my wail come near thy presence; have pity on me, O
Yahwè! according to thy word.
170 Let my supplication come before thee; rescue me according
to thy promise.
171 Let my lips gush out with praise, because thou teachest me
thy statutes.
172 Let my tongue sing of thy faithfulness, for all thine
admonitions are right.
173 Let thy hand be +present+ to help me, for I have chosen
thy behests.
174 I long for thy deliverance, O Yahwè! and thy law is my
solace.
175 Let my soul live, that it may praise thee, and let thy
judgments help me.
176 I wander; seek thy servant, for I do not forget thy
commandments.

Critical Notes. 3. For בִּדְבָרַי read בִּדְרָכַי (D. H. Muller, Duhm).
—4. Read לְשִׁמְרָם (Bi., Du.), with תִּמְיָר (Gr., as xlv. 2).—8. For
אֶת־הַקִּיָּד read אֶמְרָתְךָ (Mu., Du.).—9. Read יִזְכֶּה נַעַר, '(Whereby

shall a youth be innocent,' or 'obtain merit' (the New Heb. sense). So Halévy. Continue, **אֶת־אֲרָחוֹ לִשְׁמֹר**.—12. Read **כִּי תִלְמְדֵנִי**, as *v.* 171*b* (Gr.).—14. For **בָּעַל** read **מַעַל** (We., Du.).—16. Read **בְּתוֹרַתְךָ** (Mü., Du.).—19. Read **אִמְרַתְךָ** (Mu.).—20. **נָרְסָה**, 'is crushed' (Aram.)? 'studies' (cp. T, Prov. iv. 19; T. Jon. Dt. ii. 19)? Hitz., **נִרְמָה** (cp. G, Prov. xvii. 22). Rather **נִעְרָה** (see on xlii. 2).—22. Read **נָל** (Ew., Hl., Bö., Gr., Kau., &c.), and **פְּקוּדֶיךָ**.

23*a*. 'Yea, princes sit and talk together against me' (Driver). Duhm thinks this absurd, and omits **כִּי**, thus turning the hostile plotters into students. But **נִדְבְּרוּ** cannot mean 'study.' **יִשְׁבוּ** probably comes from **יָצְבוּ** [ית] **דָּבַר**, as in some other passages, from **עָרַב** (ע and ד confused). **שָׁרִים** is a gloss. Read **גַּם יִתְצַבּוּ בְּנֵי־עַרְבִים**.—24*b*. G, *καὶ αἱ συμβουλῆαι μου τὰ δικαιώματά σου*. Insert **וְחֻקֶּיךָ** (so virtually Bā., Kau.). This makes **חֻקִּים** occur twice in one stanza, but since **עֲרַתְךָ** occurs in *a*, may be allowed. *V.* 24 is, in fact, a paraphrase of *v.* 23*b*.—25. Here and elsewhere Gr. would read **חֲנֻנִי** (as *vv.* 29, 58). Cp. on *v.* 107.—26 M **וַיִּתְעַנֵּנִי**. If the 'ways' which the speaker recounts are his practices or courses of action (cp. *v.* 168*b*), we expect rather **וַיִּתְבַּחֵנִי** (cp. xxvi. 2).—28. Read **כְּאִמְרַתְךָ** (Mü., Du.).—30. M **אֹתִי**. Read **שְׂכַחְתִּי** (G).—32. For **אָרְצָה** read **אָרְצָה** (We.).—33. M **וְאֶצְרָפָה**; **עֵקֶב** is very puzzling. G here *διαναρτός*, cp. T, **עַד גְּמִירָא**, *v.* 112 **עַד סוּפָא** (cp. Onk., Gen. iii. 15, **סוּפָא** = Heb. **עֵקֶב**). In *v.* 112, however, G, *δὲ ἀντάμειψιν*. J here *per vestigium*, but in *v.* 112 *propter (aternal) retributionem*. BDB and Ges.-Bu., 'to the end,' 'for ever'; the former compares Sirach xvi. 3, where **עֲקָבוֹת** = **אַחֲרִית**. This sense, however, is at any rate improbable in the O.T., and no one, except under compulsion, would think of giving it either here or in *v.* 112. In both places the editor has had to do his best with a corrupt text. Read here probably, **רִצְחֵנָּה עֵקֶב יִרְחֵמָאֵל**; cp. *v.* 9, xxvii. 11.—37. M **בְּדִרְכָּךָ**. Read **בְּדִבְרְךָ** (Mu., Du.).—38. M **לִירְרַתְךָ**; sense not clear. Read probably **לְבִרְיַתְךָ**.—41. Read perhaps **וַיְבִאֵנִי חֶסֶדְךָ** (G, Du.); but cp. *v.* 77.—42. M **חֲרָפִי דָּבָר**. G S J **חֲרָפִי ד'**. Rather **חֲרָפִי עָרַב** (cp. on *v.* 23) See xlii. 11, xliv. 17—43. Omit **עַד־מָאֵד** (Bl., Gr., Du.), and attach it to *v.* 47.—46. M **נִגְדַּר מְלָכִים**. Missionary journeys to foreign courts? Read **נִגְדַּר יִרְחֵמָאֵל**. Cp. on **אֱלֹהִים**, cxxxviii. 1. Jerahmeel may mock, may insult (*v.* 42); Israel will persist in asserting the unique merits of its 'law' (cxlvii. 20).—47. Append **עַד־מָאֵד** (from *v.* 43)—48. Omit **אֲשֶׁר אֶהְבַּתִּי** (repetition from *v.* 47).—53. **וְלִעֲפָה**. 'Of obscure origin; perhaps a development of **עָפָה**'

(Ges.-Bu.). Again in xi. 6, Lam. v. 10; also in the Hebrew Sirach, xliii. 16 (if it is not miswritten for עלעול, 'whirlwind,' see marg.). The word seems to have come from פלצות; the corruption probably first arose in xi. 6, and from thence was copied into Lam. v. 10 and Ps. cxix. by cultivators of literary Hebrew.—55. M בלילה. In the night of trouble? But as in lxxvii. 8, Isa. xxvi. 9, we should probably read בירחמאל.—58. S presupposes חייני; cp. on v. 25. Wellh. adopts this.—61. Read צדוני.—65. Omit טוב, as an intrusion from v. 65 (so Wellh.).

68. Read משפטיך (Mu).—70. Read עת־ך (Mu).—79. M ישובי; sense not clear. Cp. the corrected text of lx. 6a, and read לי יראיך; יבשו ירחמאלים; append ישמחו (cp. civ. 28).—83. M בקיבור, 'like a wine-skin in the smoke' (but G Σ S J presuppose בקר). Sense not clear (see Hupf.). Read certainly ירחמאל. 'Edei.' (see on 2 K. ix. 12) was a district in the Negeb, which a N. Arabian king in Hezekiah's time laid waste. Presumably this desolation had been renewed by some Arabian foe some time before the psalmist wrote. בבישור, like קטורה, comes from ירחמאל (מ and ט confounded).—85. Read אשר לא בתורתך הלכו (Gr.).

89. Read לעולם אמתה (S; Gr).—90. Read אמרתך (Mu., Du.).—Read פוננתה, and (with Du.) omit ארץ, a misleading insertion suggested by בשמים (v. 89).—91. M עמדו היום. What is the subject? and why not עדהיום? למש' is also obscure, and the following clause quite unintelligible.—כי הפל עבדיך.—altogether unintelligible. Surely we must read למשפטיך עמד ירחמאל כי [הוא] and כל both come from fragments of ירח; cp. on כל־היום, xlv. 23, lvi. 2. The key to the meaning of the passage will be found in Hab. i. 12. The משפטים are the interventions of the divine Judge (v. 52, 75, 120), which, like the Scriptures, are revelations of the divine will.

94. For פקדיך read דקדך; G δικαιώματά σου. So Mu., Du.

96. M לְכָל־תְּכֵלֶה. According to most, a ἀπ. λεγ. = תְּכֵלֶית, which indeed Siegf.-Sta. would read. The meaning would be that all earthly perfection is limited and perishable, whereas the divine revelation, like its Giver (Job xi. 9), is unlimited and eternal. G has συντελεια(s), which in Job xxvi. 10 stands for תְּכֵלֶית. Σ gives the strange equivalent κατασκευη(s), which in Ezek. xxiii. 6 represents תְּכֵלֶת (M תְּכֵלֶת). Is there no way out of the quagmire of improbability? Let us look at the

context. There is. The rest of the stanza is full of references to Israel's danger from its foes, who are stated to be Jerahmeelites. What we expect here is some significant word of faith, justifying the psalmist in passing on to a somewhat different mood. The word קַץ gives us an eloquent suggestion. It reminds us of xxxix. 5, which, according to the most probable view, runs, 'Make me, [I pray,] to know the end (קַץ) of the Jerahmeelites.' This constant petition of the Jewish heart has, to our psalmist at least, been answered, and it is through the written Tōrā (cp. xciv. 12 f.) that the consolatory and uplifting assurance has come that the 'end' of the oppressors is at hand. It is, therefore, exegetically, very probable that כְּלִית־כֹּלָה covers over some important ethnic. Is there such an ethnic as might possibly become כְּלִית? There is one, and one only—it is יִשְׁמַעֲאֵל (a synonym of יִרְחֻמָּאֵל). כֹּל is a fragment of a dittographed תִּכְלָה, and may, therefore, be left out of account. תִּכְלָה, in accordance with parallels, may represent either תִּבְלָם or תִּקְלָם. Now the well-known ethnic תִּבְלָ is an ancient popular distortion (which attained an independent existence) of יִשְׁמַעֲאֵל; we also find in Ezek. xxiii. 6 a pair of corruptions of יִשְׁמַ, one of which is תִּכְלָת (see *Crit. Bib. ad loc.*). תִּקְלָ is only known from Dan. v. 25 (see *Crit. Bib.*) where it springs from תִּמְלָ (i.e. יִשְׁמַעֲאֵל; cp. on תִּמְוֹל, 1 S. xx. 27). Read, therefore, לִירְחֻמָּאֵלִים רְאִיתִי קַץ.

98–100. Duhm thinks it 'strange that Olshausen could suppose a reference to the teachers of a foreign faith.' 'If so,' he adds, 'who should the grey-headed men (v. 100) be, whom the writer surely took from Job xxxiii. 6 ff., and who must have been as good Jews as himself?' Both Olshausen and Duhm are wrong, but Duhm's error is the greater. The wise men whom the writer refers to (probably by a conscious archaism) can hardly have been religious teachers, but foreigners (N. Arabians) they certainly were. In the chief productions of Israelitish 'wisdom' we find Jerahmeelite sages (see Prov. x. 1, xxiv. 23, xxv. 1, xxx. 1, xxxi. 1); cp. also 2 S. xxiii. 1, and for a brief but clear statement of N. Arabian wisdom 1 K. v. 10–12 [iv. 29–31], and on all these passages see *Crit. Bib.*). The opening words in v. 98, v. 99, and v. 100 respectively are מִיַּעֲרָבִים, מִירְחֻמָּאֵלִים, and מִכְּנָנִים.—100. Read חֲקִידָה (Mu.).

103. Read אִמְרָתֶךָ (G, Hitz., Del., Ba., &c.).—105. Read אִמְרָתֶךָ (Mu.).—108. Read מִצֹּרֶתֶךָ (Mu., Du.).—111. Read probably נִחְלָתִי (J, Du.).—112. Read עֶקֶב יִרְחֻמָּאֵל (see on v. 33).

113. מִסְעָפִים. 'The exact meaning was not even known to the ancients. According to 1 K. xviii. 21 those Israelites are presumably meant who vacillated between the religion of Yahwè and heathenism' (Ba.). But מִסְעָפִים is corrupt (see *Crit. Bib.*). G's *παπανόμους* suggests to Grätz סַטִּים; cp. ci. 3, where, however, again the reading is disputable

(see *ad loc.*). Metre suggests that סעפים has arisen by the combination of two imperfectly written words. Something characteristic of heathenism (cp. vv. 104, 128, 163) must be meant. A possible reading would be ספרי עמים; cp. introd.

117. For אשעה read אשתעשע (as vv. 16, 47). So G S J T; Gr., Ba.

118. Read מפקודיך (Mu., Du.), and perhaps תרעיתם (G θ E' S J), an Aramaism. So Du.—119. Read חשבתי ('A S J; Ba.); Bi., חשבתי, and Du., חשבתי, both following G, and omitting לכו.

122. M עבדך. Rather דברך (Mu., Du.). דבר ought to occur in the stanza.

128. Read כל-פקודיך שמרתי (Nowack). Ba., Du., כל-פק, ישרתי (see G J), supplying ארח from b, Hal. כל-פקודי יאל.

130. M פתח, the pointing to indicate a derived meaning, viz. 'interpretation.' Too improbable. Read פתח (Gr.).

131. Read תאבתי (Gr.); cp. v. 40.—For כי read כן.

134. Read ארם.—135. Read לעבדך (Gr.).—137. ישר before the plural משפטיך is improbable. Read ישרים (We.), or ישר (Du.).—138. Read חקך (Mu.).—146. Read פקודיך (Mu.).

150. Read רדפי, Gr., Ba., Kau., We., Du., after G S J

155. Read רחקה (Isa. lix. 11)—158. Read מצותיך (Mu.).—160. Read דברך (G, Gr) and משפטי (G, Du)

163. Read חקך (Mu.).—169. Read חגני or חניני (Gr.; cp. S).—172. Read אמונתך (Gr) and עדתך (Mu.).

176. As metre shows, something must be superfluous. Bickell omits כי עבדך and reads בקשני; Duhm omits כשה אבר. Duhm is right, but does not account for the existence of כשה אבר. He calls it a gloss. The truth is, however, that it has arisen out of a dittographed בקש עבדך.

PSALM CXX.

PENTAMETERS. An appeal of the pious community, well-nigh exhausted by the oppression of the N. Arabians, to Israel's God. It may be grouped with cxliii.; both psalms are a record of deepening misery under the often petty but always humiliating tyranny of the N. Arabian oppressors in S. Palestine. It is natural to compare Ezr. iv. 4, Neh. ii. 19, iv. 7 f., passages, which to say the least, are reflexions of history. 'False lips' reminds us of v. 10, lu. 4-6,

lv. 22, cix. 2, and (Bäthgen) the 12th of the Psalms of Solomon. When open violence was imprudent, fraud and calumny supplied its place. Several passages in Ps. cxx., which admit of no safe translation, have been, it is hoped, correctly restored, and the difficulty of 'Meshech' and 'Kedar' has been removed. Cp., however, *OP*, p. 55; Rosenzweig, *Das Jahrhundert nach dem Bab. Exil*, pp. 40 f.; Coblenz, pp. 132 ff.; Smend, p. 136.

Marked. Of the Ishmaelites.

I

1 Unto Yahwè in my distress | I call, and he will answer me.

2

Rescue me from the false lips, | from the deceitful tongue.¹

Rescue me from the warriors of Ishmael, | from the people of Jerahmeel.²

4

Weary to exhaustion is my soul | with a people which hates peace!

6

And as often as I speak for peace | they are bent on war.

7

Critical Notes. 1. Read יַעֲנֵנִי (Bi.).—2. Omit יְהוּדָה.—The gloss in v. 3 explains לְשׁוֹן רַמְיָה. Cp. Mic. 1. 5b.

3. On *vv.* 3, 4 Duhm remarks that the expressions are wanting in naturalness. Of course, for they belong to a clever editor. חֲצִי is probably a corrupt fragment of הַצִּילֵנִי; שְׁנוֹנִים a corruption of יִשְׁמַעְאֵל (cp. שְׁמוֹ = יִשְׁמָ', cxli. 5, 2 S. i. 21, Isa. x. 27). נַחֲלִי (like נַחֲלִי, 2 S. xxiii. 30) and רַתְּמִים (like רַתֵּם in 1 K. xix. 4 f., רַתְּמָה in Num. xxxiii. 18 f.) both represent יִרְחַמְאֵל. Read 'מֵעַם יִרְחָ | יִשְׁמָ' הַצִּילֵנִי מִגְּבוּרֵי יִשְׁמָ'.—The gloss in v. 5 seems to give two explanations of Jerahmeel. The second is the more important, because the 'Kidrai,' or Kedarites, did as a fact become prominent in N. Arabia in the time of Assurbanipal. אִוִּיה לִי כִי (note the improbable form) and עַם אֲדָהִי are corruptions, editorially manipulated, of יִרְחַמְאֵל. גִּרְתִּי comes from גִּתָּר (Gen. x. 23) = גִּתָּר, as usual, מִשְׁךְ, כְּשֵׁם שֶׁכֶּנַּת] כְּשֵׁם, as usual, = גִּתָּר. —4. מִשְׁכְּנֵה לָהּ, very awkward after רַבְּתָּ. Read שְׁבַעֲהָ לָהּ (cxxxiii. 4). Point עַם (cp. l. 3).—Read וְכִי יִדְבֹּר שְׁלוֹם. וְכִי יִדְבֹּר שְׁלוֹם comes from a dittographed שְׁוֹנָה ש'. J. P. Peters (*JBL*, 1884, p. 31) is content with reading כִּי (cp. G S 2), and illustrates the inverted position of כִּי both here and in cxxviii. 2 (but see *ad loc.*) from Delitzsch's *Ass. Gram.*, p. 358.

¹ What is Jerahmeel? and what Ishmael? A deceitful tongue (v. 3).

² Jerahmeel: Geshur, Cusham [Cushan]. Jerahmeel: Kedar (v. 5).

PSALM CXXI.

HEXAMETERS. Israel amidst the mountains of Judah (or perhaps of Jerahmeel) waits expectantly for the messengers of good tidings (Nah. i. 15, Isa. lii. 7). The psalm may have been sung antiphonally. The change of pronoun ('my help,' 'thy foot,' &c.) reminds us of the changes in the form of expression in Ps. xci., which indeed is also the nearest parallel to our psalm in its ideas. Smend (*AT. Rel.-gesch.*⁽³⁾, 420) says that in Ps. cxxi. despondent and believing Israel are placed in contrast. This arises from his trusting the traditional reading **מֵאֵין** *v. 1b*. There is obviously no touch of despondency in the psalm as presented here. Note **למעלות** in the title; elsewhere **המעלות**. Cp. **למואל**, from **ירחמאל**, in Prov. xxxi. 1 (*Enc. Bib.* 'Lemuel').

• *Marked. Of the Ishmaelites.*

I

I lift up mine eyes to the mountains; | I am sure that my help is coming.

My help is coming from Yahwè, | the maker of heaven and earth.

2

He cannot suffer thy foot to fail, | thy Guardian cannot slumber;

3

Surely he slumbers not, he sleeps not, | who is the Guardian of Israel.

4

Yahwè is thy Guardian, Yahwè | is thy shade on thy right hand;

5

Cusham shall not smite thee by day, | nor Jerahmeel by night.

6

Yahwè will guard thee from all evil, | he will guard thy soul;

7

Yahwè will guard thy going out | and thy coming in both now and for ever.

Critical Notes. 1. **מֵאֵין יבוא עזרי**. A *crux interpretum*. 'If the clause contains a question, the Hebrew is of the choicest, but the context does not render this view very probable. If the mountains about Jerusalem symbolize the dwelling-place of Yahwè, the writer could not be uncertain as to whence his help would come. But if we fall back on the view that the clause is a relative one, we cannot acquit our poet of writing in a rather corrupt style' (Giesebrecht, *ZATW*, 1881, p. 284). Read **אֲמֵין כִּי**.

6. **יֶרֶחַ, שֶׁקֶשׁ**. The expression, 'the moon shall not strike,' is barely

possible, but we cannot separate this passage from Isa. xlix. 10, where it is said, 'šarab and sun shall not strike them.' In both passages Hitzig feels obliged to weaken the usual rendering of יִכָּה. But can we venture to say that šarab 'strikes'? The differences of the commentators indicate great uncertainty, and if we further take into consideration Ps. xci. 5 f. (see note) and Cant. iii. 8 (see *Crit. Bib.*), we may be forced to read וְכָשַׁם צִרְפַּת in Isa., and כָּשַׁם (as lxxii. 5) and יִרְחַמָּאֵל in our psalm. (Or does שָׁמֶשׁ come from יִשְׁמֵ?) The danger from Jerahmeelite aggression in the Persian period is often referred to.—For יִכָּה G gives ἐκκαύσει σε, as if יִכָּה (Niph. in Isa. xliii. 2, Prov. vi. 28). Herz.

PSALM CXXII.

PENTAMETERS. Perhaps a song of returned pilgrims; at any rate, vv. 1, 2, 6-9 are very suitable on this theory. Vv. 3-5, however, are obscure, and so far as they are translatable, we can hardly say that the contents are suitable. Why should a pilgrim in post-exilic times bethink himself that formerly the 'tribes' went up to Jerusalem, and that there was the chief seat of the administration of justice? Or if, with Wellh., we take the perfects in vv. 4, 5 to be present in sense, and 'tribes' to be an archaism, it is 'curious that Jerusalem is here extolled, not as the place of worship, but as the seat of judgment, and that the Sanhedrin, the great council of the Jews, not the house of [Yahwè], is declared to be the object of the pilgrimage' (*Psalms, SBOT*, p. 211), and that the phrase 'house of David' should have become, as in Zech. xii. 10 (?), 'a name for the government' (*Kl. Proph.*⁶³, p. 199). It is clear, however, that the text of vv. 3-5 is not in order, and, in order to get further, we must use the experience which we have already gained by digging below the surface of the text. Verses 3-5 are most probably a long gloss, which—in its correct form—states that the city referred to in v. 2 had been rebuilt (i.e. by the Israelites) in the Negeb, that the tribes (of Israel) in the Negeb used to 'go up' thither on the festivals of Yahwè, and that there was the seat of judgment of the ruling Davidic house. The name of the city (to be read so, both in the psalm and in the gloss) was Ishmael. This is a very frequent synonym for Jerahmeel, and refers to a city (Beth- or Gibeath-jerahmeel) where there was a noted sanctuary and where the kings of Israel frequently dwelt (cp. on 1 S. x. 5; 2 S. xv. 11, xxi. 8). The prophets, both before and after 'the Exile,' were unfavourable to the cultus here practised (see *Crit. Bib.*, part II. *passim*), which was devoted partly to Yahwè, partly to the Jerahmeelite god, but there is nothing rash (having regard to Ezek. xl. 1 f., xlvii. 13, cp. Isa. xix. 18, and see *Crit. Bib.*) in supposing that psalms and other writings were brought to Jerusalem from such a famous centre as Beth-jerahmeel or Beth-ishmael. Ps. cxxii. can scarcely be the only psalm in the Psalter which, in its original form, was a psalm of Beth-jerahmeel, but it is that which can with most probability be indicated as such, and next to it stand Pss. cxv. and cxxxiii., cxxxiv. in their earlier forms. Under the hand of the redactor, both the original psalm and the explanatory gloss sustained a few important alterations. 'Ishmael' of course became 'Jerusalem' (the two names are often confounded, but here probably the alteration was deliberate), and the gloss—already corrupt in parts—was adapted to the use of orthodox adherents of the Jerusalem temple. How the redactor interpreted the second half of v. 3, it is impossible for any one to say. The glossator was of course wrong (as the author of Prov. xxv. 1 was wrong) if he meant to stamp the work before him as pre-exilic. There is nothing in style or ideas to distinguish our psalm from those which accompany it. The large gloss in vv. 3-5 is parallel to that in Ps. cxxxiii. Even apart from this, the two psalms—cxxii. and cxxxiii.—may fitly be grouped together, as eulogies of the sacred metropolis.

Marked. Of the Ishmaelites. Of 'Arab-ethan.

1

1 I rejoiced when they said to me, | 'Let us go to the
house of Yahwè.'

Our feet stood | in the gates of Ishmael.¹ 2

Pray for the peace of Ishmael, | let those who love her
pray for it ! 6

Peace be within thy castles, | prosperity within thy
towers ! 7

For the sake of my brethren and neighbours | let me be
zealous for peace within thee ! 8

For the sake of the house of Yahwè our God | I would
seek happiness for thee. 9

Critical Notes. 1. M בְּאַמְרִים; G ἐπὶ τοῖς εἰρηαύστοις μοι. Del., Ba. &c. see here a prelude of a Mishnic usage; cp. בְּזוֹרֵעַ, 'when one sows,' Mishna, *Pe'a* ii. 6 (Kon. § 412a) But ought we to import a Mishnic usage on the ground of a פִּי? Read בְּאַמְרִים—2. Read בְּשַׁעֲרֵי (B1., Du.; metre), and continue יִשְׁמְעָאֵל (cp. *Crit. Bib.* on Zech. xii. 11, xiv. 14).—In the gloss (*sv.* 3-5), besides the initial correction (cp. introd.), for יְחִידוֹ, read כְּעִיר יִרְחַמְאֵלִים. Both חֶבֶר (רחב) and יְחִידוֹ (cp. on lxxxiii. 6) are regular corruptions of יִרְחַמְאֵל. The text-reading has never yet been shown to be intelligible ('very peculiar,' says Olshausen). For שְׁבַט־יִשְׂרָאֵל read ש' יִרְחַמְאֵל, i.e. the tribes of Israel established (partly) in Jerahmeel (i.e. the Negeb); cp. *Crit. Bib.* on Judg. xx. 2 (עַם הָאֱלֹהִים). For עֲדַת יִשְׂרָאֵל read עֲדַת יִשְׂרָאֵל; ל in לִישִׁי is dittoglyphic. For שְׁמָה read בִּישְׁמְעָאֵל (cp. *Crit. Bib.* on Ezek. xlviii., 35); יִשְׁבּוּ also (like יִשְׁבּ elsewhere; cp. the place-names יִבְשׁ and יִבּוֹס) represents 'יִשְׁמ'. Grimme's emendations and interpretations (p. 113 f.) are most unsatisfactory. יְהִדָּה for יְחִידוֹ might pass, but 'O du Stadt, mit welcher Juda so eng verkettet ist,' for 'הַבְּנוֹיָה נֹר', is surely not a good specimen of this scholar's exegesis.

3. M יִשְׁלִי. If this is right, we must read the next word אֶהְיֶה (cp. Job xii. 6); so Ew., Du. But the dwellings are doubly represented in the next verse. Read יִשְׁאֲלוּ. The phrase 'those who love her' is characteristic (cp. Isa. lxvi. 10).—Read אֶהְיֶה.—4. M בְּחִילָה;

¹ Ishmael that is built in the land of the Jerahmeelites, whither the tribes went up—the tribes of Jerahmeel, the congregation of Israel—to give thanks to the name of Yahwè. For in Ishmael were the thrones for judgment, the thrones of David's house (*sv.* 3-5).

Bä., 'before thy wall.' But parallelism is opposed. Following the parallels of xlviii. 14, Zech. ix. 4 read **וְיִכְלֶיךָ**.—5. M **אֲדַבְּרָה**. "To speak peace on some one" means so to speak that he gets peace, as lxxxvii. 3' (Du.). Is this satisfactory? lxxxvii. 3 is corrupt. Read perhaps **אֲדַרְשָׁה**.

PSALM CXXIII.

PENTAMETERS. A psalm of complaint, to be grouped with cxx. A transposition is necessary both for the sense and for the poetical structure.

Marked. Of the Ishmaelites.

I

1 To thee lift I up mine eyes, | O thou that art throned in heaven !

Have pity on us, O Yahwè! have pity on us, for too much | are we filled with contempt.

3

Too much is our soul filled | with the mockery of the proud.¹

4

Surely as the eyes of servants | +are fixed+ on their master,

2

As the eyes of a handmaid | +are fixed+ on her mistress,

So our eyes are fixed on Yahwè our God, | until he have pity on us.

Critical Notes. 3. Read **לַעַג**. In the gloss **הַבּוֹ** (like the proper names **בּוֹ** and **בַּעַן**) comes from **שִׁמְעֵאל = אִיזָבֵל** (so Kt.) comes from **לַעַג יְנִיָּם**; **יִמָּן = יִרְח'** (cp. *Crit. Bib.* on Gen. x. 2).

PSALM CXXIV.

PENTAMETERS. Israel's miraculous escape. The N. Arabians must have made some determined effort to annihilate Israel. This fresh, bright lyric may be grouped with Ps. cxxix.

Marked. Of the Ishmaelites. Of Arab-ethan.

I

1 'If Yahwè had not been for us,' | let Israel say,

'If Yahwè had not been for us, | when Aram rose up against us,

2

¹ Ishmael. The mockery of the Jerahmeelites.

They had swallowed us up alive at the kindling | of their
wrath against us, 3
The waters¹ had overwhelmed us, | the billows had gone
over our soul. 4

Blessed be Yahwè, who gave us not up | to the men of
insolence ! 6
Our soul escaped as a bird | from the fowler's trap. 7

* The trap broke, and we | escaped [and passed on].
Our help is in the name of Yahwè, | the maker of heaven
and earth.

Critical Notes. (Title.) G^(ART) is without 'to David.' 1, 3. Cp. J. P. Peters, *JBL*, 1884, p. 32.—2. Read אָרָם (cxviii. 6, cxix. 134).—4. M אָזי; archaistic for אָז? (Kon. ii. 1, p. 245). But the case would be unique. Metrically, אָזי in vv. 3-5 is superfluous. It is probably a corruption of אָרָם, a correction of אָרָם.—M נַחֲלָה עֵבֶר. Such an accus. form as נַחֲלָה is very improbable, in spite of צָרָתָה in cxx. 1. Moreover, נַחֲל is not the right word; the wild waters which sweep all away, and destroy the life of the nation, should be either שִׁבְלִים or גְּלִים (cp. xlii. 8). Here, גְּלִים is best (see on xviii. 5b); this requires עֵבֶר. Gratz proposes נַחֲשׁוּל or (Aram.) מַחֲשׁוּל 'gale,' 'storm,' but neither here nor in Prov. xxii. 34, xxvi. 10 is it desirable to introduce this Talmudic and Aramaic word. We have still to account for the seeming omission of v. 5. This verse consists of a part of v. 4 dittographed, with the addition of the strange word הַזְדוּנִים ('ז, ḥp. λεγ.); see next note.

5. M מָרָף לְשִׁנְיָהֶם. Can this be right? (1) The victims were to be 'swallowed up alive' (l. 3), and (2) the reference off the suffix is not obvious. Certainly read לְאִנְשֵׁי זִדּוֹן. The two words became parted. One was misread לְשִׁנְיָ (i.e. with mark of abbreviation), and retained (v. 6) with the addition of מָרָף, a corruption of a gloss in the margin; the other was misread as זִדּוֹן, and attached to the dittograph of l. 4, with the addition of the article and plural ending. Now as to מָרָף. This is simply פֶּרֶת turned round, and with ת exchanged for מ. פֶּרֶת might mean the Euphrates, but we have no occasion to interpret even the gloss so as to conflict with the other historical references in the Psalter. As in Jer. xiii. 1-7 (notably) and in other passages (see criticism in *Crit. Bib.* of the passages containing פֶּרֶת), אֶפְרַת=פֶּרֶת, which was the name of a district in the N. Arabian border-land, with a stream called the נָהַר פֶּרֶת.—7. Add וַעֲבָר (metre); cp. cxli. 10b.

¹ Perāth (see on l. 5).

PSALM CXXV.

PENTAMETERS. Another Jerahmeelite and yet Israelite psalm has been adopted and transformed so as to suit orthodox worshippers at Jerusalem (cp. Ps. cxxii.). The redactor has changed the place-name [Beth-]ishmael into 'Jerusalem,' and added an appendix, desiring Yahwè's mercy for the good and upright, and prophesying captivity for those who adhere to the heterodox community at Beth-ishmael or -jerahmeel. A subsequent editor manipulated this appendix, so as to remove the reference to Ishmael which had become superfluous. The final 'peace upon Israel' is of course liturgical (as cxxviii. 6b). So Gr., We., Jacob, K. J. Grimm.

Marked. Of the Ishmaelites.

1

1 Those that trust in Yahwè are like mount Zion, | which
is for ever unmoved.

Ishmael—the mountains are around her, | so Yahwè is
around his people.¹

2

For the sceptre of the wicked one² shall not rest | on the
lot of the righteous,

3

The sons of iniquity shall not stretch forth | their hands
[against] the righteous.

Appendix to revised psalm.

Deal graciously, O Yahwè ! with the good and those of
honest heart.

4

But those who err [in] the assembly of Ishmael³ | Yahwè
will consume.

5

Peace upon Israel.

Critical Notes. 1. צִיּוֹן. A very ancient corruption of ישמעאל = צען. There may therefore have been a Mt. Zion at Beth-ishmael (see on cxxii) as well as at Jerusalem. Cp. on Am. vi. 1.—2. ישב (end of v. 1) and ירושלם are both possible corruptions or alterations of ישמ'; cp. introd. to Ps. cxxii. Omit מעתה ועד עולם, which is probably an interpretation and expansion of a misread עיר [ירח]מאל.—3. Read חֲרָשָׁע, with G S, Gr.—For למען read ירחמאל; cp. on Isa. xlvi. 11. Duhm has already remarked on the awkwardness of לְמַעַן instead of פֶּן, and Grimme (p. 115) even says that he finds למען unintelligible, however we connect it. Following S, he reads וְלֹא. From our point of view, למען comes from ירחמאל (cp. *Crit. Bib.* on Isa. xlvi. 11), which is a gloss

¹ Both now and for ever.² Jerahmeel.³ The doers of iniquity.

on הָרָשָׁע.—For בְּעֹלְתָהּ read בְּנֵי עֹלָה (lxxxix. 23 ; 2 S. vii. 10), and to הצדיקים על. The passage has been edited so as to suggest that worshipping at the sanctuary of Beth-jerahmeel was 'iniquity.'

5. M וְלִישָׁרִים בְּלִבּוֹתָם. Read וְלִישָׁרִי לֵב (xciv. 15, xcvii. 11 &c). בְּלִבּוֹתָם comes from עֲקָלְלוֹתָם. This was written too soon, and became corrupted under the influence of לֵב, which finally had to disappear as dittographic.—6. M וְהַמָּטִים עֲקָלְלוֹתָם, doubly obscure. No satisfactory remedy is possible except on the hypothesis that the writer glances at Jerahmeelite (Samaritan?) heterodoxy which he abhors. לִוְתָם comes from תְּמוּל (cp. on cxxix. 3), which is a regular corruption of יִשְׁמַעְאֵל = אֶתְמַעַל (see on 1 S. x. 11, 2 S. iii. 17). עֲקָלְקָל might come from יִרְחַמָּאֵל; cp. on עֲלוּקָה, Prov. xxx. 15, but more probably represents בְּקָהֶל. For וְהַמָּטִים read וְהַתְּעִים.—M וְיֹלִיכֵם, 'shall cause them to go'—whither? 'Cause them to perish' (Ges.-Buhl; cp. אֵילֵךְ, xxxix. 14), is not natural. Read יִכְלֵם.—אֶת־פְּעֻלֵי הָאֶזְרָא is a gloss on 'וְהַתְּעִים וְנָו'.

PSALM CXXVI.

PENTAMETERS. A contrast between the former good fortune of Israel, who for a time had seemed to be alive, but who now seems prostrate in Sheol. Smend (p. 86, note) and Duhm take the perfects in vv. 1-3 to be prophetic, so that the passage is virtually a Messianic prediction. For 'prophetic perfect,' König (*Synt.*, § 133) proposes the term 'Katal perspektivum,' but remarks that the optatives in vv. 5 f. would be inconsistent with the 'Katal perspektivum.' To the present writer, vv. 1-3 seem parallel to cxxxvii. 1-3. It is a scene from idealized past history that we have before us. The psalmist's mind is filled with the promises of II. Isaiah and the Chronicler's idealization of the period of 'the Return' (see *eg.* Ezra iii. 11-14. 1).

Marked. Of the Ishmaelites.

- | | |
|--|---|
| | 1 |
| 1 When Yahwè restored Zion to life we were as those
that dream. | |
| Then was our mouth filled with laughter, and our tongue
with shouts of joy. | 2 |
| Then was it said, ¹ Great things Yahwè has done for
these. | |
| Great things +indeed+ Yahwè did for us; we were
right glad. | 3 |
| Restore us to life, O Yahwè ! raise up Jacob's sons. | 4 |
| Those who sowed with tears will reap with shouts
of joy. | 5 |

¹ Among the nations.

Weeping may a man set forth | who scatters his
seed,

6

With shouts of joy will he return, | bearing his
sheaves.

5. The loss of 'as the channels in the south-land,' i.e. 'as torrent-beds in the dry Negeb are filled by the rain of autumn,' can only be regretted, if we prefer vagueness and inaccuracy to distinctness and symmetry. There is no parallel for describing a torrent-bed as dead. Had the poet said, 'My soul longeth for thee, as a thirsty land. O

pour water on the dry ground,' he might then have continued, 'as the channels are filled with water in the Negeb in time of autumn.' What we require after *l. 4a* is something which will expand and explain the phrase 'restore us to life,' and the phrase we want actually underlies the existing text. See crit. n.

Critical Notes. 1. Most read שְׁבִית or שְׁבִית for שִׁיבָה (G αἰχμαλωσίαν). But this is not enough. Read בְּשׁוֹבֶיב י' אֶת־נֶפֶשׁ צִיּוֹן. See on xiv. 7, lxxxv. 2b.—5. Read שׁוֹבֶיב י' אֶת־נֶפֶשׁ שְׁתִּינִי (or הַשִּׁיב?). To take שׁוֹבָה as pass. part. from שׁוּב (Grimme, p. 115) is surely most unsatisfactory. 5. M בְּאֶפְיָקִים בְּנָגַב. See exeg. n. Read הָקֵם בְּנֵי יַעֲקֹב בְּנֵי־יַעֲקֹב (cp. Isa. xlix. 6a). 'הָקֵם יַעֲקֹב = כָּאֵפ'; 'בְּנֵי יַעֲקֹב = בְּנָגַב'. 7. Point מִשָּׁךְ (Am. ix. 13) and omit נִשָּׂא as an intrusion from *v. 6b* (We., Du.).

PSALM CXXVII⁽¹⁾.

THAT Ps. cxxvii. is composite was seen by Bickell (1882), J. P. Peters (1884), Bâthgen (1892), and Duhm (1899). Both passages are in pentameters. The former is primarily addressed to the poor who preponderate in restored Jerusalem. Their houses were of weak material, and easily broken through. Nor was any of the towns of Judah secure from a sudden attack of the N. Arabians (cp. Neh. iv. 7 ff.). Watchmen were required to call the citizens to the walls. But a secondary application lay close at hand. The term 'builders' was used for the secular and spiritual authorities of the Jews. Cp. Mt. xvi. 18, Acts iv. 11, and cp. Levy, *Neuhebr. Wörterb.*, s.v. בָּנִי. Without the blessing of Him who has promised both to 'build' (Am. ix. 11) and also to 'keep watch over' (cxi. 4) His people, the sleepless anxiety of rulers (Eccles. viii. 16) is in vain. Can we say that the psalmist recalls the 'builders' to a 'wise passiveness' (= sleep)? 'So he giveth his beloved sleep,' or '... in sleep?' See crit. note.

Marked. Of the Ishmaelites.

1

1 Except Yahwè build the house, | its builders labour in
vain.

Except Yahwè keep watch over the city, | the watchman
vainly watches.

All in vain, ye who rise up early, | who sit down late,
Who eat the bread of pains | from fear of Jerahmeel.

2

Critical Notes. (Title.) See Introd. לשלמה not recognized in G^(MAT); it springs from לישמעאל, a correction of רמיעלות. 1. Omit בּו, a fragment of a dittographed בּוּנִי. Not recognized in G.—4. מִן יְהוָה לִידִידוֹ שֵׁנָא. For מִן (scarcely translatable) Kamphausen and Che.⁽¹⁾ read אֵכֶן (cp. xxxi. 23). Grätz. and Grimme, after G S J, read לִידִידוֹ. But what of שֵׁנָא? Is it an Aramaism? Improbable; and is not the interpretation 'he gives to his beloved (in) sleep,' rather strained? And would a Hebrew writer have accepted the sentiment? Duhm boldly omits שֵׁנָא as a gloss to שָׁכַת in v. 2b; Grimme reads שֵׁנָא 'double (gifts).' Really, שֵׁנָא, like אָנוּשׁ sometimes (e.g. ix. 2, lvi. 2, &c.), and like שֵׁנָא in lxviii. 18, represents a common popular distortion of לישמעאל. This gives us the key to the passage. לִידִידוֹ represents ירחמאל (cp. לִידִידָת, xlv. 1?), and comparing Cant. iii. 8 (read מִפִּתְחֵי יָרֵחַ) we may probably trace כֵּן יָתֵן (or כִּי, G) to מִיִּרְאָתָא. Cp. on cxxi. 6.

PSALM CXXVII.⁽²⁾

PENTAMETERS. A bodyguard of stalwart sons, a desirable blessing, and the reward of piety (cp. cxxviii.).

- 1 Behold sons are a heritage of Yahwè, | the fruit of the
womb is +his+ reward. 3
Like arrows in the hand of a warrior, | so are sons born
in youth. 4
Happy the man that has filled | his quiver with them;
They will not be put to shame, when they argue | with
enemies in the gate.

4. This presupposes a time of peace. Those who use the psalm are not themselves *gibbōrian* or 'warriors'; all their fights are for justice in the 'gate' (cp. Am. v. 10, 12, 15), and here, when old and feeble, they need the support of a numerous family. Or may we suppose that like Goliath and

David they preface the fight by a dispute or (Bevan ap. Kirkpatrick, p. 753) by a 'boasting-match' like the *Mufāchara* of the Arabs?—Read יָבוֹשׁ and יִדְבָּר. So Grätz (in the main), Duhm.

PSALM CXXVIII.

PENTAMETERS. Again the blessings of the righteous in time of peace. The close seems defective.

Marked. Of the Ishmaelites.

1

1 Happy is every one that fears Yahwè, | that walks in
his ways.

What thy hands gain thou dost eat, | happy, thou, +yea+
fortunate.

2

Thy wife is like a fruitful vine | in the recesses of thy
house.

3

Thy sons like offshoots of an olive | around thy table.

Behold, thus shall the man be blessed | that fears Yahwè !
Yahwè shall bless thee out of Zion, | *.

4

5

And thou shalt behold the good fortune of Ishmael |
all the days of thy life,

And thou shalt see sons of thy sons, | * *.

6

Peace upon Israel !

3. Probably the seclusion of women was a custom of the capital.—4. In

שְׁתֵּי זֵיטִים there is a double plural ending (cp. Ges.—K., § 125, 2a), but the sense is the same as in שְׁתֵּי זֵיטִים.

As the parent tree decays, the young

olives which have sprung from its roots become ready to take its place.

For the phrase cp. שְׁתֵּי אֲרוֹזִים בְּלִבְנוֹן, Sirach l. 12, and the possible reading שְׁתֵּי הַצֹּדֵק in Isa. lxi. 3 (SBOT, Isa., Heb., p. 161).

Critical Notes. 2. Omit כִּי (not known to G); dittography. So Gratz, Duhm.—5. Omit כִּי (from a dittographed כֵּן), with Gr.—7. For 'יר' read perhaps יִשְׁמ' (see on cxxii.). Duhm suggests that the first וְרָאָה may have been miswritten for שָׁבַע.—9. Liturgical (cxxxv. 5).

PSALM CXXIX.

PENIAMETERS. A companion to Ps. cxxiv. To the pious community which speaks it appears as if the long series of N. Arabian outrages was finally closed, or, as he puts it, as if Yahwè 'had snapped the fetters of the wicked.' Still he knows that 'haters of Zion' are not extinct, and utters an impassioned prayer against them. If we ask, who the 'haters of Zion' are, the answer is that like the 'wicked' they are the N. Arabian foes, among whom Sanballat and Tobiah (if these figures are historical) must be included. Cp. Neh. ii. 10. For מְנַעֲרֵי, v. 2, used of Israel, cp. Hos. ii. 17, xi. 1, Jer. ii. 2, xxii. 21, xxxi. 19, xxxii. 30, Ezek. xvi., xxiii. 3. For v. 1b, cp. cxxiv. 1b (cxviii. 2a is doubtful). For v. 3a it is usual to compare Isa. li. 23, but the parallelism is imaginary. רִבְתָּ in vv. 1 f. as cxx. 6, cxxiii. 4.

Marked. Of the Ishmaelites.

1

1 Greatly have they afflicted me from my youth up, | let
Israel say,

Greatly have they afflicted me from my youth up, | yea,
they have prevailed against me,—

2

The sons of Jerahmeel and the Ashhurites, | the Arabians
and the Ishmaelites,¹

3

+But+ Yahwè, the righteous, has snapped | the cords of the
wicked.

4

Let them have to retreat with shame— | all the haters
of Zion!

5

Let them be as grass on the housetops | which the east
wind has scorched ;

6

With which no reaper fills his hand, | no binder of
sheaves his lap,

7

Nor do passers-by give the greeting, | 'Yahwè's blessing
upon you.'²

Critical Notes. 2. M לא־יָכְלוּ לִי. But is this possible? Again and again Israel had been overpowered by its neighbours. Our doubt will be confirmed by an examination of the text of v. 3. Most probably לא and לִי are competing readings; we have to choose between 'yet they prevailed not' and 'they even prevailed against me' (cf. the combination of readings—לולא—in xxvii. 13). It is best to read יָכְלוּ לִי.

3. M על־גִּבִּי חָרְשׁוּ חֲרָשִׁים הָאֲרִיכוּ לְמַעֲנֹתָם (Kt.), or לְמַעֲנִיתָם (Kr.). The idea of 'ploughing on the back' is peculiar. Does גִּב really mean 'back'? BDB affirms this, and refers also to Ezek. x 12, a doubtful passage. If we had to insist on the meaning 'back' just here, surely we should prefer to read על־גִּבִּי. But the figure presupposed by M is most improbable. Isa. li. 23 gives only a distant analogy; we should certainly have to alter 'ploughmen' into 'passengers' to make it worth referring to. There are two clues to the mystery of v. 3. (1) G renders ἐπὶ τοῦ νότου μου ἐτέκταινον οἱ ἀμαρτωλοί, i.e. for חֲרָשִׁים it reads רָשָׁעִים; (2) לְמַעֲנֹתָם, about which the ancients doubted greatly, and from which moderns have been far too hasty in deriving a word מענה, 'field for ploughing,' begins with a group of letters which

¹ Jerahmeel.

² We bless you in Yahwè's name.

sometimes represents ירחמאל (see on cxv. 3), while the final letters ותם may have come from לותם, which occupies a corresponding position in a suspicious group of letters in cxv. 5, where it almost certainly comes from תמול = ישמעאל. This throws a light on the רשעים, which G read for חרשים. ר, as probably in some other cases in the Pss., may represent אֲשׁוּרִים. Now we can see what v. 3 is; it is a list of the names of the chief peoples which 'afflicted' Israel and 'prevailed against' him. חרשו חרשים represents a ditto-graphed אֲשׁוּרִים. האריכו, עברו in xlviii. 5, represents עֲרָבִים. על־גְּבִי represents, not על־גְּבִי (Houb.), but בְּנֵי־ירחמאל. Read, therefore,—

בְּנֵי־ירחמאל ואשחרים | ערבים וישמעאל

4. M עבות, according to Ba, the harness of the ox. From our newly-won point of view we must read עֲבוּתִי (ii. 3?).

6. M שְׁקַדְמַת שְׁלַף יָבֵשׁ. On the versions, see note in Ps.⁽¹⁾, and Ba. *ad loc.* The true G had ἐξανθῆσαι (cp. Theodoret). Σ has ἐκκαυ-
λῆσαι, whence Ba, 'before it shoots up in the stalk.' Von Ortenberg (*Textkritik*, 30), Wellh., and Duhm would read חלף, a more likely word, doubtless, than שלף, 'to draw out, or off.' But שקדמת is equally troublesome; is not Hebrew, but Aramaic. Targ. suggests a remedy. It gives two renderings, (1) דמן קרם דיציץ, and (2) אתי רוח קדומא. נתיב ביה ואתיבש שְׁקָדִים תִּשְׁלֶף. Herz, reading נתק, suggests שְׁקָדִים תִּשְׁלֶף. But נתית, 'blows (upon it),' seems a better reading, and suggests שָׂדֶף, 'scorches'; cp. Isa. xxxvii. 27. Read שְׁקָדִים שָׂדֶף. [So, too, recently Marti, *Jesaja*, p. 156, 'perhaps 'שְׁקָדִים ש'.' Grimme (1903) reads שְׁקָדִים תִּשְׁלֶף, omitting יבש as a gloss. J. P. Peters (1884) שְׁלֶם.]

8. The gloss (v. 8b) is tautological, and metrically superfluous.

PSALM CXXX.

PENTAMETERS. A fervent appeal for the destruction of those enemies of the 'fear of Yahwè' (*i.e.* of true religion)—Maacah and Jerahmeel (cp. Pss. cxl., cxlii.). The iron had entered into the soul of the writer of this pathetic poem. A later editor, working probably on a text that was already corrupt, modified parts of it so as to make the psalm an expression of humble faith in Yahwe's covenant-love suitable for his own and for each coming age. We cannot therefore interpret this psalm in the manner of Luther and Wesley. It is in its original form an appeal for help in special historical circumstances (cp. *OP*, 54). There is no consciousness of any special sin of the pious com-

munity, but the sore troubles under which Israel still suffers prove to him that there are 'unobserved sins' (cp. xix. 13) which have excited the divine wrath. The psalmist pleads for a restoration of favour; for further success of Jerahmeel would mean the extinction of true religion. 'Who will give thee thanks in Sheol' (vi. 6).

Marked. Of the Ishmaelites.

1

1 Because of those of Maacah I call upon thee, O Yahwè ! |

¹ hearken to my voice,

2

Attentive be thine ears | to the sound of my supplica-
tion !

Didst thou keep iniquities in view, O Yahwè ! | who, O

Lord ! could stand ?

3

Make an end of Maacah and Jerahmeel | because of thy
fear.

4

My soul waits for Yahwè, | and for his word do I hope :

5

From Misrim even to Jerahmeel | he will deliver Israel.

For with Yahwè is lovingkindness, | and plenteous
redemption,

6

And he will redeem Israel | from those of Jerahmeel.²

2 אֲנִיךָ קִשְׁבוּת. Cp. 2 Chr. vi. 40, vii. 15, Neh. i. 6, 11. Duhm doubts the indebtedness of the Chronicler for this phrase to the writer of Ps. cxxx. But see on Ps. cxxxii.—4. The traditional text is best explained as a statement that the joyful sense of forgiveness

is to be tempered by the recollection that the divine Judge who, in his mercy, grants pardon, can also, in his justice, deny it. The passage, however, is by no means plain, and was not so understood by the ancient versions (cp. Ba., JPT, 1882, p. 662). See crit. n.

Critical Notes. Cp. Haupt's very bold restoration of the text, *Hebraica*, Jan. 1886, pp. 98-106.

1. M מִפְּעֻמִּים; cp. lxi. 3, 15, where the word occurs in a figurative description of Israel's rapid approach to national extinction. There is, however, no such figure here; the speaker does not say that he is 'sinking into the floods.' Indeed, from the psalm in its present form we get no clear idea what the trouble was by which the speaker was perturbed. The historical colouring has to be restored. Considering that עֵמֶק again and again (e.g. lx. 8) represents מַעְכָּת, we may reasonably read here מִפְּעֻכָּתִים; cp. parallel psalms (xxviii., xxxi., cxvi., cxliii., and especially cxl.).—Omit אֲדָנִי with Duhm (metre).

¹ O Lord.

² Ishmael.

4. M כִּרְעֹמֶךָ הַסְלִיחָה לִמְעַן תִּירָא. On the exegetical difficulty of this passage, see above, and reference to Bathgen. (a) תִּירָא first requires notice. Haupt (*op. cit.*) would read תִּירָא, 'a rare synonym of יִרְאָה' (i.e. 'religion'). Jerome (*Opph.*, Migne, i. 865 f., *Epist.* cvi.) recognizes a reading 'Thira.' Gratz, תִּירָע; Duhm, טוֹבָה. Haupt's word, however, is a fiction, those of Gratz and Duhm are too weak. What we require (see *exeg. n.*) is יִרְאָתְךָ. This easily became corrupted into תִּירָא and תִּירָה (cp. on i. 2) the former of which readings is presupposed by Σ Θ, and may (cp. the case of G in Isa. xlii. 4) underlie the traditional Septuagint rendering *ἐνεκεν τοῦ, ὀνοματίος σου* (a scribe's alteration of *ὑπομνήσ σου*?). (b) הַסְלִיחָה; cp. הִחָסֵד, v. 7. סִלְּנוּ חוֹת occurs in Neh. ix. 17, Dan. ix. 9; סִלַּח in lxxvi. 5; while סִלַּח, 'to forgive,' is common. It is odd, however, that the speaker, when in such sore straits, should not directly beseech for forgiveness, and the clause וְעֹמֶךָ הַסְלִיחָה does not connect well with what follows. What we expect is a petition, the ground of which would be given in לִמְעַן וְגו', and if possible we desiderate an ethnic. Most probably הַסְלִיחָה should be יִרְחַמָּאל (or יִרְחַמָּה), and a verb with possibly another ethnic underlies כִּי עֹמֶךָ. (c) As to those two words we cannot have much doubt. עֹמֶךָ, as so often, represents מַעֲכָת; כִּי may come from כָּל, i.e. כָּלֵה. Read therefore, לִמְעַן יִרְאָתְךָ | כָּלֵה מַעֲכָת יִרְחַמָּה.

5 f. This couplet (= vv. 5-7aa) has received dittographic accretions. Read probably, —

קוֹתָה נִפְשִׁי לַיהוָה | וְלִדְבָרוֹ הוֹחֵלֵתִי
מִמְצָרִים | וְעִירַחְמָאֵל | יִחַלֵּץ [אֶת־] יִשְׂרָאֵל

Line 6 alone requires justification. מִשְׁמָרִים 'more than watchmen (look out) for the morning' is improbable. The ellipsis of a verb is strange, nor is it clear who these anxious watchmen are. G renders *ἀπὸ φυλακῆς πρωῒας καὶ μερὶς νυκτός*; J, 'a vigilia matutina usque ad vigiliam matutinam.' G's rendering presupposes מַשְׁמֶרֶת הַבֶּקֶר וְעַד־לֵילָה. Now both בֶּקֶר and לֵילָה are current corruptions of יִרְחַמָּאל, while מַשְׁמֶרֶת may possibly come from אֲשַׁחֵר. Thus, rejecting a dittogram, we get 'from Ashhur even to Jerahmeel,' while the מִשְׁמָרִים of M may (cp. מִישׁוֹר, cxliii. 10) come from מִמְצָרִים. In this case, יִחַל must represent a verb meaning 'he will gather' or 'deliver.' Read יִחַלֵּץ, and insert אֶת־. יִרְחַמָּה = אֱלֹהֵיהוּ, a marginal gloss. The whole context now becomes clear. The prayer in l. 4 is sure of an answer, for it is based on a 'word' of promise, viz. such a prophecy as Isa. xxvii. 12. Then, in ll. 7, 8 the psalmist sums up, 'For (=in fact) Yahwè's lovingkindness and his

design to redeem Israel are eternal; he will certainly redeem Israel from Jerahmeelite oppression.—**מִכָּל עֲוֹנוֹתָיו**, *i.e.* 'from all his iniquities'; 'punishments' would be arbitrary. In xxv. 22 (parallel), **מִכָּל צָרוֹתָיו**. Read, however, **מִיִּרְחָמַיִלִים**. Cp. **כָּל מַעֲיִי**, lxxxvii. 7; **לַמַּעֲנוֹתָם**, cxxx. 4. Both these represent **יִרְחָמַאִלִים**. **כ** has dropped out before **ע**, or rather has become **כ**.

PSALM CXXXI.

PENTAMETERS. The speaker professes his humility and self-abasement. According to S (also Gratz and Haupt), the psalm refers to the high-priest Jeshua. The central portion probably contained some reference to Jerahmeelite oppression. The editor received it in a corrupt form, but succeeded in making out of this an edifying substitute for the true text. Cp. Smend, p. 138.

Marked. Of the Ishmaelites. Of 'Arab-ethan. 1

1 Not haughty! O Yahwè, is my heart, | not lofty are
mine eyes,
Neither move I amidst great matters, | and things too
arduous for me.

But I bowed down and quieted (?) | my soul * * * 2
Jerahmeel * * * | * *

Hope, O Israel, for Yahwè | both now and for evermore.

Critical Notes. 3. **אֶם-לֹא**. This may be right (see Kon., § 353g; § 391f). But Herz's suggestion of **אוֹלָם** is plausible.—**מִשְׁוִיתִי**, 'I have levelled,' *i.e.* 'composed'? Surely not. G, *ἐταπεινω-φρόνων* = **שְׁחַתִּי**; cp. **שׁוִיתִי**, from **שָׁכַחְתִּי**, cxix. 30. What follows looks like a series of attempts to read an ill-written **יִרְחָמַאִל** (גמל) corrupt, as *e.g.* in Judg. viii. 21, 26).

PSALM CXXXII.

TRIMETERS. Two scenes from the history of the temple, both psychologically treated, *i.e.* with regard to what might be the feelings and sentiments of the persons concerned. The scenes are:—1. David's zealous preparations for the building of the temple, and 2. the dedication, or rather (since there is no mention of David's son, and v. 11 is plainly the reminiscence of a later, Scripture-loving age) the re-dedication of Yahwè's sanctuary. But what sanctuary? The temple at Jerusalem, or that which many passages compel us to suppose to have existed at Beth-jerahmeel in the Negeb? The analogy of Pss. cxxii., cxxv., and cxxxiii. permit, and the critical necessities of v. 6 require, a decision in favour of the latter. See notes on ll. 3 ff., 11, and Introduction.

Duhm denies the genuineness of *vv.* 9 f., which he holds to be interpolated from 2 Chr. vi. 41 f., only with a slight alteration in accordance with *v.* 16. Surely this is not the most natural view. We need not, however, suppose that the Chronicler himself borrowed from our psalm. It seems probable that it was a late redactor of Chronicles who introduced the passage referred to. For Dr. J. P. Peters' view on Pss. cxxxii.-cxxxiv. (to which he assigns a different origin from the preceding 'pilgrim-psalms'), see *JBL*, 1894, p. 39. On Zenner's view on Ps. cxxxii., see König, *Stylistik*, pp 352 ff.; D. H. Müller, *Strophensbau*, p. 7.

Marked. Of the Ishmaelites.

		I
I	* * * *	
	* * * *	
	* he swore to Yahwè,	2
	And vowed to the Steer of Jacob,	
	'I will not enter the tent where I dwell,	3
	Nor go up on the couch where I rest,	
	No sleep will I give to mine eyes,	4
	No slumber to mine eyelids,	
	Until I obtain a place for Yahwè,	5
10	A habitation for the Steer of Jacob.'	
	Behold, ye Ishmaelites in Ephrathah, ¹	6
	Ye Ishmaelites in the highland of Jair : ²	
	Let us enter his habitation,	7
	Let us fall low before his footstool.	
	Arise, O Yahwè ! to take thy resting-place,	8
	Thou and thy victorious ark :	
	May thy priests be arrayed with +thy+ righteousness,	9
	And thy pious ones sing aloud !	
	For the sake of thy servant David,	10
20	Do not thou repulse thy pious ones.	
	Yahwè has sworn ³ in his faithfulness,	11
	And from it he will not go back;	
	'Offspring of thy body [perpetually]	
	Will I set upon thy throne.	
	If thy sons observe mine ordinance,	12
	And mine admonitions which I teach them,	
	As a recompense, their sons perpetually	
	Shall sit upon thy throne.'	

¹ Ashhūr-jerahmeel (*v.* 1).

² Gibeath-ishmael (*v.* 1).

³ To David.

- 30 For Yahwè has chosen Zion, 13
 He has desired it for his own dwelling :
 'This is my perpetual resting-place, 14
 Here will I dwell, for I desire it.
- Her princes I will bless, 15
 Her poor I will satisfy with bread,
 Her priests I will array with +my+ deliverance, 16
 Her pious ones shall sing aloud.
- There will I make a horn to shoot forth for David, 17
 I have prepared a lamp for mine anointed :
 His enemies I will array with dishonour, 18
 40 But upon himself shall his diadem sparkle.'

1 f. The received text has, 'Remember, O Yahwè ! to David all the trouble that he took,' though the last word (עֲבוֹתָ) is difficult, and it is not easy to see how David can be personally rewarded at a future time for his long-past exertions. May we then suppose that David is to be recompensed in the person of his descendant (vs 17 f), according to the later doctrine of the merits of the fathers (Weber, *Jüdische Theologie*,⁽²⁾ 292)? If the received text is right, there is no better solution, but how does this agree with אֲשֶׁר נִשְׁבַּע, 'he who swore'? Clearly the text is wrong. See crit. note.

3 ff. **Swore to Yahwè.** &c. Duhm (p. 279) and Sellin (*Serubbabel*, p 185) lay great stress on the discrepancy between the language of the 'vow' here ascribed to David and the statements in 2 S. vi.-vii. 2; the passage commonly adduced as an illustration (2 S. vii. 2) is rather fitted to stir up doubts as to the Biblical basis of the psalmist's words. To explain this difficulty, Sellin supposes that the 'David' spoken of is really Zerubbabel, who was regarded for a time as the Messianic king; Duhm, that the psalmist draws from 'a legend unknown to us, perhaps in a life of David, which has not come down to us, at least in the part with which we are concerned.' The latter view seems the nearer to the truth. In *Crit. Bib.*, pp. 268 ff., reason is given for holding that the place to which David brought

the ark was Beth-jerahmeel in the Negeb, where (not less than at Jerusalem) the hill with the citadel was called Šiyṣōn (a corruption, most probably, of 'Ishmael'). The conquest of this place finally secured his hold on the Negeb—the 'holy land' of the Israelites. 'Obtain' (מִצָּא) in l. 9 means 'win by conquest.'—אֲבִיר יַעֲקֹב.

So Isa 1. 34, xlix. 26, and especially Gen. xlix. 24 In l. 10 the deity thus designated is represented as dwelling in the temple. This agrees with the view that אֲבִיר is more properly pointed אֲבִיר (cp. *Enc. Bib.*, 'Names,' § 121) and is to be rendered 'Steer' (cp. אֲבִירִי בָשָׂן), and that this is connected with the worship of Yahwè under the symbolic form of a steer overlaid with gold, which was specially practised in the Negeb (see *Crit. Bib.* on 1 K. xii. 25 ff.); also with the view that the sanctuary 'obtained' by David was not at Jerusalem, but at Beth-jerahmeel.—*The tent.* In 2 S. vii. 2 David speaks of dwelling in a 'house of cedar.' Here, he may speak as one who leads the tent-life of a warrior (2 S. xi. 11).

11. The critics have rightly seen that this is the fundamental passage. The text of M runs, 'Lo, we heard o. it in Ephrathah, we found it in the fields (or, field) of Jaar,' which most explain, 'We heard that the ark was at Ephrathah, and (or, but) found it at Kirjath-

jearim.' Some think Ephrathah means Ephraim, and that Shiloh is referred to; others, reminding us (see Del.) that in 1 Chr. ii. 50 Kirjath-jearim is in the family of Ephrathah, suppose that Ephrathah was the name of the district round Kirjath-jearim. The latter place, it is true, is prominent in the story of the ark (see 1 S. vi. 21, vii. 1 f.; cp. 2 S. vi. 2), but this does not justify the theory that Kirjath-jearim also bore the name of Jaar or S'de Jaar. And how can the fem. suffix יָרִימָה be made to refer to אֶרֶץ, which does not occur till v. 8, and which is only exceptionally (1 S. iv. 17, 2 Chr. viii. 11) fem.? Hence Bâthgen has struck out a peculiar view of his own—'We have heard of it (i.e. of David's doings) in Ephrathah (Bethlehem), and spread the news (רִצְאוֹנָה) in the region of woods' (= 'in Wald und Feld'). If, however, we use our experience of recurrent types of corruption, there cannot be much doubt as to the true reading and rendering. The names 'Ishmael' and 'Jerahmeel' cannot be mistaken, underlying three of the words in M's text, and with this the undemiable reference to 'Ephrathah' is in perfect harmony, 'Ephrath' or 'Ephrathah,' not less than 'Beth-lehem,' being a Negeb name (see *Crit. Bib.* on Gen. xxxv. 16, 1 S. i. 1). We might, of course, suppose v. 6 to be a gloss, stating where the 'place for Yahwè' was, viz. in the Ephrathite or Jerahmeelite Ishmael. But some link between v. 5 and v. 7 is indispensable, and this link is obtained by reading as proposed in crit. note. Accepting this, the speaker of v. 6 is some prominent Israelite who dwelt in the Negeb in the post-exilic period, and who, like the author of Pss. cxxii. and cxxv., was devoted to the temple of Yahwè in the Negeb—such a one as the writer of Isa. xix. 18 (see *Crit. Bib.* ad loc). He summons his fellow-Israelites—whom, in accordance with an archaic usage, he calls 'Ishmaelites,' because they dwelt in Ishmael or Jerahmeel (i.e. the Negeb)—to enter the newly restored temple, and unite in prayer to Yahwè to take up his abode in the sanctuary. Archaizing again, he couples with the divine name a mention of the ark. As a consequence of the presence of the *numen* he expects perfect prosperity alike for the priestly aristocracy

and the 'pious' laity. ('Righteousness' in v. 9a means Yahwè's righteous gift of prosperity—not 'moral innocence,' or even 'ritual correctness.' The latter interpretation would imply that the psalmist made a side-hit at the priests as deficient in 'righteousness,' which is highly improbable). Lastly, the speaker—as the spokesman of the community—beseeches Yahwè not to repulse the *hasidim* (see crit. note), out of regard to the merits of David. So, then, the psalmist looks forward to a Messianic age, when the central spot in the estimation of true Israelites shall be the temple in the Negeb. See *Crit. Bib.* on Isa. lxxvi. 1 f., Ezek. xl. 1 f., xlvii. 13.

21-30. The psalmist summarizes 2 S. vii. 12 ff. No fresh divine oracle is needed, for 'hath he said, and shall he not do it?' But how does the psalmist understand the promise in v. 12? Surely his idea is that there will be, not a single Messiah, but a line of Messianic kings. And the reason which he offers for this expectation is that Yahwè has chosen Zion for his perpetual abode; a king is the earthly guardian of the divine mansion. Cp. lxxviii. 68, where the choice of Zion precedes the choice of David.

31-40. Yahwè is the speaker. Is there, then, a fresh oracle after all? No; the passage does but restate the chief particulars in the Messianic promise: Abundant food for the poor (Joel ii. 26); prosperity and warlike power of the Davidic house (for phraseology, cp. lxxxix. 18, 25, Ezek. xxix. 21). אֲנִימָה may allude to

Jer. xxiii. 5, xxxiii. 15, Zech. iii. 8, vi. 12 (see Del.). יָשַׁע (v. 16) defines the meaning of אֲנִימָה in v. 9. Cp. Isa.

lxi. 10.—38. *I have prepared a lamp.* Cp. 1 K. xi. 36, xv. 4, 2 K. viii. 19, 2 Chr. xxi. 7, Prov. xx. 20. As long as the lamp shines, the family survives. An Egyptian funerary text says, 'When this flame is prepared for him, he will escape perishing for ever; his spirit will live on perpetually' (Dumichen, *ZA*, 1883, p. 11-15; cp. Erman, *ZA*, 1882, p. 12). Cp. the Jewish custom of keeping a lighted lamp in the death-chamber for seven days after the funeral, and the festival of lamps in the Punjab, at which the souls of ancestors visit the houses (Frazer, *Golden Bough*⁽¹⁾ ii. 176).

Critical Notes. 1 f. M זָכוֹר-יְהוָה לְדֹד אֶת כָּל-עֲנוּתוֹ. The difficulty of this passage as a whole has been already pointed out (see exeg. note). It has now to be remarked that this is the only example of an infin. Pual with suffix. And what a poor sense it gives—'all his being bowed down' (or 'afflicted')! Perles (after G S) reads עֲנוּתוֹ, 'his humility'='his piety.' But this is surely too rare a word, and the general difficulty remains. Very probably the editor recast a marginal gloss consisting of the words אֲשַׁחֵר יִרְחַמֵּאל נִבְעַת יִשְׁמַעֵאל, *i.e.* Ashḥur-jerahmeel, Gibeath-ishmael; אֵשׁ = זָכוֹר, אֵשׁ = יְהוָה ל, יִרְחַמֵּאל = יִשְׁמַעֵאל = אֵת כָּל : נִבְעַת = עֲנוּתוֹ אֲשֹׁר = דֹּד (cp. on Judg. x. 1); אֲשֹׁר = דֹּד (cp. on Judg. x. 1); אֲשֹׁר = דֹּד (cp. on Judg. x. 1)—the two last words are transposed. The whole is a double gloss on *ll.* 11, 12. 'Ephrathah' is explained by 'Ashḥur-jerahmeel,' 'the highland of Jair' by 'Gibeath-ishmael'; *i.e.* 'Ephrath' was equivalent to 'Ashḥur' and 'Jair' to 'Ishmael.'—2. אֲשֶׁר נִשְׁבַּע, 'he who swore'? or 'because he swore'? Not improbably אֲשֶׁר comes from אֲשַׁחֵר = אֲשַׁחֵר, a dittogram (see on *ll.* 1 f.).—4, 10—M אֲבִיר; see exeg. n.—11 f. Admit that the influence which on the whole dominated both in the early and in the later history was N. Arabian, and all becomes clear. יַעַר, of course, represents יַעִיר, *i.e.* יִרְחַמֵּאל (cp. *Crit. Bib.* on 1 S. xxii. 5); אֶפְרַת = אֶפְרַת in the Negeb (cp. 1 Chr. ii. 19); שְׁמֵעוּנָה (cp. שְׁמֵעוֹן, Isa. xxviii. 1, 4; and שְׁמֵעוֹן) comes from שְׁמֵעֵאלִים, and מִצְאֵנוֹה (cp. מִצְאֵנוֹ, lxxviii. 21, and מִצְעֵנוֹ, lxxviii. 12) also from this word. Read—

הִנֵּה יִשְׁמַעֵאלִים בְּאֶפְרַתָּה

יִשְׁמַעֵאלִים בְּשָׂדֵי יַעִיר

For the second 'שמ' we should perhaps read יִרְחַמֵּאלִים; such a repetition is most probably often due to scribes.

16. For עוֹד G erroneously presupposes נִזְרָה (cp. on lxxvix. 20).—20. M מְשִׁיחָה. An editor of Chronicles (2 Chr. vii. 42a; see introd.) understood *v.* 10 as a petition for Solomon. Olsh. and Del. accept this view. Hitzig and Hupfeld, however, think that (strange as it may seem) David is meant, and Wellhausen holds that 'the "Anointed," originally referring to Solomon, is applied here to Israel (cp. xxviii. 8),' and the present writer thought in 1891 that here and in xxviii. 8, lxxiv. 10, the 'Anointed' was probably a high priest in Persian times (*OP*, 199, 338, 350). The three passages referred to must be taken together, and in all of them the best sense is obtained by reading, not מְשִׁיחָה, but חֲסִיד.

21. Omit לְדֹד (gloss), and read בְּאֶמְתוֹ. אֶמְתָּ cannot be accus.

to נשבע, and is not naturally taken as the *casus adverbialis* (T).
 —23. Insert עֲרִיעֵד (v. 12), for metre.—33. M צִידָה. G (true text) הָרָה
 θήραν (corrupted in N, cp. Vg., into χήραν). But ‘*nihil est in venatione,*
sive cibo, vel adversum, vel simile pauperibus.’ Read שָׁרִיף (Houb.).

PSALM CXXXIII.

PENTAMETERS. Perhaps the most difficult of all the psalms. The exegetical problems are great, and the resulting critical problem—viz. how the psalm as a whole is to be understood—is proportionally great. Assuming the correctness of the text it has been held, (1) that the psalm describes the pleasure and profit of the meeting of Israelites at Jerusalem at the great festivals, (2) that it is an admonition to those whose constant residence at Jerusalem might lead to friction (especially Zerubbabel and Jeshua). Kirkpatrick would connect the psalm with Nehemiah’s efforts to re-people Jerusalem (Neh. xi 1 ff.), so that it would become an ideal picture of the benefits of a ‘strong and united metropolis, at once the religious and political centre of the country.’ This is in accordance with his interpretation of cxxii 3, where he thinks it possible ‘that the sight of the restored city [שְׁחִבְרָה לָהּ יְהוּדָה] is to the poet’s eye an emblem of the mutual harmony of its inhabitants or of the unity of the nation.’ The two psalms are no doubt parallel. But the conclusion at which we have arrived respecting the text of cxxii. 3 may well make us doubt any inference based on the supposed accuracy of the text. When we look into the details, this critical scepticism is more than justified. ‘Aaron’s beard’ is surely a needless imputation of the ancestor of the legal priests. Not less full of improbability is v. 3. Apparently the psalmist mentions the points from which and to which the dew (that precious gift of heaven, Deut. xxxiii. 13, 28) descends. The summit of Hermon is one of these points, the ‘mountains of Zion’ are the other. Yet surely it is impossible to maintain that the dew on the bare heights around Jerusalem are comparable to the proverbially abundant dew on the range of Hermon. Attempts no doubt have been made to explain and justify this unnatural combination (see *Enc. Bib.*, ‘Dew,’ § 2b), as well as the strange phrase ‘Aaron’s beard’ in v. 2. But the only real remedy is to criticize the text. Gutz, Bickell, and even Duhm have not been radical enough. Nor is it enough to suggest with Land (*Theol. Tijdschrift*, 1872, pp. 572–575) that v. 3 may be an interpolation due to a later pilgrim, who also inserted the reference to Aaron. But the second half of v. 3 is indispensable, and the difficult words שֶׁם and הָיִים can be accounted for by critical means.

What, then, is the solution of the general critical problem? What is the object and significance of the psalm in its original form? It is a statement of the blessedness of dwelling in Beth-jerahmeel—a city already highly honoured by Ezekiel (see on Ps. cxxii.) as the most sacred part of the Holy Land, based on the ground that Yahwè had, for all ages, attached a special blessing to that spot. The editor of course looked for something better.

Marked. Cf the Ishmaelites. Of ‘Arab-ethan.

1

1 Behold, how good and how pleasant it is | to dwell in
 Jerahmeel,¹

For there² Yahwè appointed | a blessing for ever.

3aβ, b

¹ Ishmael. Ashlun. Jerahmeel. Kenaz. Hermon. Zion (v. 2).

[In] Jerahmeel.

Critical Notes. (Title.) שִׁבְתָּ לֹדֹד not known to G (A*T) J T.—I. M שִׁבְתָּ אֲחִים בְּסִיחָד. שִׁבְתָּ אֲחִים בְּסִיחָד is awkward, and is not recognized by Vss According to Ewald (*Psalmen*), נָם strengthens יחד; but his reference to his *Lehrbuch*, § 352b, does not justify this view. Apart from this, how vague the statement is! How is it 'sweet' for brothers to live together? To suppose a reference to the 'brothers' Zerubbabel and Jeshua (Gratz), will not do. For these, it is supposed, were rivals; we must not render יחד 'in harmony.' Since there are other indications of names in vv. 2 f., it is probable that we have to read שִׁבְתָּ בִּירְחֵמַיִל אֲחִים, [ל]גמ, and יחד are all regular corruptions of fragments of ירח.

(Gloss) The text refuses to yield a good sense. No wonder, because the editor has had to exercise his divining faculty on a corruption of a series of ethnics (partly repeated in variants), which were illustrative of 'Jerahmeel' (L. 1). [ה]טוב על and [כ]שמן come from ישמעאל; קנו זקן and [ה]זקן; ירחמאל from ירד על; אשחר from הראש; רמתים from מדותיו; ירח from על פי, and [ש]ירד על, אהרו = ירחמאל from כמל; ירחמאל (cp. לך טל, cx. 3; לאט, Isa. viii. 6, see *Crit. Bib.*), also הררי from ירח; ציון and חרמון are both popular corruptions of 'ירח' and 'שמ', which were specially attached to mountains in the Negeb.

2. Read probably בְּרָכָה (Bl., Du.).—חיים is troublesome. is most naturally connected with צֹה, and חיים spoils the metre As in xxxviii. 20 it springs from ירחמאל. Probably a gloss on שם (from ישמעאל=שמן). שם in M does not admit of a satisfactory explanation. Cp de Wette, 'שם', *dahn*, naml. wo Bruder zusammenwohnen.'

PSALM CXXXIV.

PENTAMETERS. The last of the psalms grouped together by the common title שִׁיר הַמַּעֲלוֹת. The title, if what we may regard as the best critical theory be adopted, is as strikingly appropriate as in some other instances. For from our point of view it is practically certain that v. 1b defines the situation of the 'house of Yahwè' as 'in Jerahmeel' (see below) In other words, the psalm was written for the temple of Jerahmeel (see on Ps. cxii). A chorus summons the temple-ministers to praise Yahwè, and these, by their leader, respond with a priestly blessing (cp. cxxviii. 5, Num. vi. 24). The ordinary view, however, is that it was written for use at the nightly vigils of the Levites in the Jerusalem temple. Cp. i Chr. ix 33, where, as usually understood, we read of singers who were occupied 'day and night' (but see *Crit. Bib.*), also Jos. c. Ap. i. 22, Theophrastus ap. Porph. *de Abst.* ii. 26 (very vague, see W. R. Smith, *Enc. Bib.* col. 3934, foot), and the Talmudic notices in Delitzsch. But why should the night-servants of the temple be specially favoured by a psalmist? Gratz has a new theory. He boldly connects the

psalm with the popular rejoicing at the ceremony of the water-libation at the Feast of Booths, and brings it down to the time of Salome Alexandra (78—69 B.C.). בלילות (v. 1b) refers, he thinks, to the six nights of the feast, during which the people remained in the temple-courts, and the Levites sang the fifteen 'Stufengesänge' (*MGWJ*, 1879, p. 241).

Marked. Of the Ishmaelites.

I

- 1 Behold, bless ye Yahwè, | all ye servants of Yahwè,
 ' Who stand in the house of Yahwè¹ | * * *
 Lift up your hands to the sanctuary, | and bless Yahwè. 2
 Yahwè bless thee out of Zion,² | † † 3

Critical Notes. It is highly probable that בלילות (l. 2) is a corruption of בירחמאל. For a parallel, see on xvi. 7, and, for a similar gloss, see cxvi. 19. Winckler (*AOF*, iii. 405) reads בהצות לילה, 'beim Anbruch (?) der Nachts.' Verse 3b is apparently an interpolation from cxv. 15b; it is a trimeter, and therefore not wanted here.

PSALM CXXXV.⁽¹⁾

TRIMETERS. An unoriginal passage (cp. cxiii. 1, cxxxiv. 1b). The form of cxxxv. 3 makes it a necessary assumption that vv. 1, 2 form an independent little psalm (so Bickell and Duhm), which is in fact a companion to the preceding psalm.

Of the Jerahmeelites.

I

- 1 Praise ye the name of Yahwè ;
 Praise him, O ye servants of Yahwè ;
 Ye that stand in the house of Yahwè— 2
 In the courts of the house of our God.

PSALM CXXXV.⁽²⁾

TRIMETERS. A liturgical composition which received a number of additions (cp. Bickell and Duhm), originally perhaps written in the margin. Cp. v. 5 with xciv. 3; v. 6 with cxv. 3b, Ex. xx. 4; v. 7 with Jer. x. 13; v. 13 with Ex. iii. 15; v. 14 with Dt. xxxii. 36; vv. 15-20 with cxv. 4-11. Verses 10 and 12 seem to have been copied by the writer of Ps. cxxxvi., who introduced out of his own head a reference to Sihon and to Og (the two most noted hostile kings), which a later editor of Ps. cxxxv. imported into our psalm. On v. 11b, see crit. note. In l. 2 נְעִים refers probably to the 'name' of Yahwè. In l. 16 'Ishmael' (= Beth-jerahmeel) is the name of the place in the Negeb where there was a temple of Yahwè in post-exilic times (see on Ps. cxxii.).

¹ In Jerahmeel.

² The maker of heaven and earth.

I	Praise Yah, for Yahwè is gracious, Chant hymns to his name, for it is lovely. For Yah has chosen Jacob for himself, Israel ¹ for his special treasure ; ²	3
	Who smote the firstborn of Mişrim, Both of man and of beast ; +Who+ sent signs and portents ³ Upon Pir'u and all his servants ;	8
	Who smote great nations, And slew mighty kings, ⁴	10
10	• And gave their land ⁵ as an inheritance, An inheritance to his people Israel.	12
	O Yahwè ! thy name is for ever ; O Yahwe ! thy memorial is for all ages. ⁶ May Yahwè bless from Zion [Every one] that dwells in Ishmael.	13 21

Critical Notes. 4. אֲנִי יָדַעְתִּי (v. 5), like לֹא יָדַעְתִּי in xxxi. 11, lxxxv. 6, has probably sprung from יִרְחַמְאֵל, a gloss on יִשְׂרָאֵל (l. 4).

Gloss on l. 9. Read בְּמִצְרַיִם מִצְרַיִם (see on cxvi. 19). Duhm also finds a gloss here, but keeps the text-reading. He calls the gloss 'the affected insertion of a writer who knew cxvi. 19.'

Gloss on l. 10. Read הָאֲרָמִי. See *Enc. Bib.*, 'Og,' 'Sihon.'

Gloss on l. 12. Read כָּנַן מִמְּלָכֹת קָנָן. This penetrated into the text, and received the prefix וְ. Cp. cv. 11 (also a gloss).

15 f. Omit closing הַרְלוּיָהּ with G. There are two difficulties in the

¹ Jerahmeel.

² (For I know that) Yahwè is great, | and that our Lord is above all gods. || All that he wills, he does | in the heaven and on the earth, | in the seas and in all abysses ; || Who causes vapours to ascend from the end of the earth, | who makes lightnings for the rain, | who brings the winds out of his store-chambers (vv. 5-7).

³ Upon Maacath-mişrim.

⁴ Sihon, the king of the Arammutes, | and Og the king of Bashan (v. 11a).

⁵ All the kingdoms of Kenaz.

⁶ For Yahwè will right his people, | he will relent over his servants (v. 14). Verses 15-20 nearly as cxv. 4, 11.

text reading. (1) **מציון**, which seems to suggest that Yahwè is not in Zion, and (2) **בירושלם**. It is not usual to say that Yahwè dwells in Jerusalem. Read, with Bickell (except as to the closing place-name),—

**יְהוָה יֵהֱוֶה מְצִיּוֹן
אֶת-כָּל שְׁכֵן יִשְׁמְעֵאל**

PSALM CXXXVI.

TRIMETERS. A companion to Ps. cxxxv.; to *both* psalms G prefixes *Αλληλουια*. The refrain which appears in cxviii. 1-4, occurs here in every verse. A fuller refrain is preserved in the closing verse (see note). This psalm is generally called the great Hallel, though Talmud and Midrash include the whole of Pss. cxx.-cxxxvi. under this title (see *Enc. Bib.*, 'Hallel'). Observe that Ps. cxxxvi. has served as the model of the hymn in fifteen verses which appears in the Heb. text of Sirach after li. 12—a hymn which is found in no version, and is presumably of very late date. Schechter (*Cambridge Ben Sira*, p. 36, Introd.) draws exaggerated critical inferences.

Of the Jerahmeelites.

cxxxv., *end.*

1	Give thanks to Yahwè, for he is good,	1
	For his lovingkindness is everlasting.	
	Give thanks to the God of gods,	2
	For his lovingkindness is everlasting.	
	Give thanks to the Lord of lords,	3
	For his lovingkindness is everlasting.	
	To him who alone doeth great wonders,	4
	For his lovingkindness is everlasting.	
	To him who by understanding made the heavens,	5
10	For his lovingkindness is everlasting.	
	To him who spread out the earth above the water,	6
	For his lovingkindness is everlasting.	
	To him who made great lights,	7
	For his lovingkindness is everlasting ;	
	The sun to rule by day,	8
	For his lovingkindness is everlasting ;	
	The moon and the stars to rule by night,	9
	For his lovingkindness is everlasting.	
	To him who smote the Miṣrites in their firstborn,	10
20	For his lovingkindness is everlasting ;	
	And brought out Israel from the midst of them,	11
	For his lovingkindness is everlasting ;	
	With a mighty hand and a stretched out arm,	12
	For his lovingkindness is everlasting.	

	To him who cut the sea of Suph into parts,	13
	For his lovingkindness is everlasting ;	
	And made Israel to pass through the midst of it,	14
	For his lovingkindness is everlasting ;	
	But shook off Pharaoh and his host, ¹	15
30	For his lovingkindness is everlasting.	
	To him who led his people through the wilderness,	16
	For his lovingkindness is everlasting ;	
	To him who smote great kings,	17
	For his lovingkindness is everlasting ;	
	And slew noble kings, ²	18
	For his lovingkindness is everlasting ;	
	Who thought upon us in our abasement,	23
	For his lovingkindness is everlasting ;	
	And rescued us from our foes,	24
40	For his lovingkindness is everlasting.	
	Who has given Jerahmeel for a prey,	25
	For his lovingkindness is everlasting.	

Full Refrain.

	Give thanks to the God of heaven,	26
	For his lovingkindness is everlasting.	

3, 5. **God of gods, Lord of lords.** See Dt. x. 17—9. *By understanding.* Cp. Prov. iii. 19.—11. *The water* Cp. 'the water under the earth,' Ex. xx. 4—13. **אֲדָמָה** here only for **מִאֲדָמָה**.—19. *The Misrules.* See on lxxviii. 11.—25. **נִזְרִים**, again only in Gen. xv. 17 (of sacrificial victims).—29. **נֶעַר**, as Ex. xv. 27. —35. Insertion from cxxxv. 11 f. (with

shorter refrain added to each stichus). —37, 39. **יִשְׁפֹּל**, again only in Eccles. x. 6; **פָּרַק** 'to rescue,' only in Lam. v. 8 (but cp on Ps. vii. 3 and cxxxviii. 3); cp. Aram. **פָּרַק** 'to redeem.'—43 f. The fuller refrain. Bickell remarks that the Syrian and Greek Christians always put the responses of the laity at the end of strophes, and not of stichi.

Critical Notes. 19. Point **מִצְרַיִם**.—29. Omit **בְּיָמֵינוּ** (gloss).—35. Omit **וְשׁוּ**. 19—22 (see above); try singing these words with the

¹ Into the sea of Suph.

² Sihon, king of the Arammites, and Og the king of Bashan; and gave their land as an inheritance, an inheritance to his people Israel (*vv.* 19—22, with the shorter refrain added).

refrain!—41. A friend remarks, 'It always seems to me that the psalm would be much more beautiful (from a literary point of view) without v. 25. The poet seems to begin a new stanza or section of which the continuation is lost.' In truth, no more feeble close of a psalm of thanksgiving could be imagined. Now, however, that it has been shown that לחם often, and כל sometimes, represent a mutilated ירחמאל, there is nothing but a prejudice against the ethnic 'Jerahmeel' to prevent us from restoring the text thus, נִתֵּן יִרְחַמָּאֵל לָבֵנוּ.

PSALM CXXXVII.

PENTAMETERS. Two sentiments glow with equal intensity in the psalmist's mind—love for Israel and vindictive hatred for its foes, and Yahwè's foes. His hatred for the latter is, however, not expressed in such revolting terms as the scribes have led us to suppose; perfect propriety of feeling from a Jewish point of view is preserved. Nor is there any inconsistency in the subject of vv. 1-6 and 7, 8; here too the faults of copyists have led the critics astray. In both parts of the poem the Edomites are referred to, i.e. those who occupied the Jerahmeelite Negeb and the south of Judah after the Chaldaean invasion. The poem (see l. 12) might conceivably have been written when Judas 'went forth and fought against the sons of Esau in the land toward the south and smote Hebron and the villages thereof' (1 Macc. v. 65). More probably, however, it is to be grouped with Lam. v., where the tyranny of the Miṣrites and the Arabians after the invasion is described by an imaginary eye-witness, and with the 'vision of Obadiah,' to which it appears to present some striking parallels. The band of post-exilic temple-singers identifies itself imaginatively with those who had, as is here stated, been carried captive by Edomites to the Jerahmeelite Negeb, where Yahwè was not worshipped, and consequently 'songs of Yahwè' ought not to be sung. These singers did not, as MT says, hang their harps on the willows; a worse fate befell them—they saw their loved instruments battered to pieces because they had refused to raise the sacred song of praise for the amusement of their triumphant captors.' Then the post-exilic singers (personified as an individual) express their own fervent attachment to Jerusalem; never will they forget to sing the praises of Jerusalem, as in Pss. xlviii., cxiii. ('because of the house of Yahwè our God.' cxiii. 9). This view is confirmed by the probably correct theory of Isa. xxi. 1-10 put forward in *Crit. Bib.*, pp. 25 ff., the corruption בבל for ירחמאל (?) = ירחמאל is common to both compositions. Attempts to make this psalm exilic (Hal., *REJ*, i. 22 f.; Bu., *New World*, March '93; Du.); or contemporary with John Hyrcanus (Olsh., Beer) presuppose that 'Babel' in v. 1, 8 is correct. Winckler's new and ingenious theory that a Jewish captivity in Antioch under Antiochus Epiphanes is referred to (*AOF*, iii. 401 ff.), is based upon the theory that ערבים (v. 2) means the *myrtles* of Daphne near Antioch (see 'Willow,' *Enc. Bib.*), and that אָדוֹם in v. 7 should be אָרָם (בבל in v. 1, 8 is consequently emended). Winckler's reconstruction of the text is unhappy; his historical argument, therefore, however instructive, misses the mark.

G (A and B) prefixes τῷ Δαυιδ; the Hexapla text adds Ἱερεμίου. F. W. Mozley boldly accepts Jeremiah's authorship (*David in the Psalms*, '90, pp. 5 f.). Not improbably, however, the ירמיהו presupposed by the latter text is a corruption of [ל]ירחמאלים, 'of the Jerahmeelites.' This would be a natural variant to לערב איתן, or whatever other N. Arabian ethnic may

be thought to underlie the corrupt title לָדָד (see General Introd., and cp. on Ps. cxlvi.). That the latter part of the psalm (vv. 7-9) refers altogether to the Edomites was seen by W. E. Barnes (*Expositor*, March, 1899). But 'Edom' could not possibly be called 'daughter of Babylon,' as Barnes supposes (p. 206). Moral kinship with Babylon and political dependence on Babylon are insufficient explanations of such a strange title. In v. 8 and elsewhere there is deep textual corruption. Nor can we separate the two parts of the psalm. If part ii. refers to the Edomites, so too does part i.

- i On the heritage of Jerahmeel we wept, | remembering
Zion ; 1
The Arabs in the midst thereof had beaten | our harps
to pieces. 2
For our captors had even asked of us | harp-playing
and song ; 3
'Raise before us a Hallel, | ye harpers of Zion.'
How could we sing songs of Yahwè | on foreign ground ? 4
If I forget thee, O Jerusalem, | me +too+ may melody
forget ! 5
May my tongue cleave to my palate, | if I remember
thee not, 6
If I raise not the Hallel to Jerusalem | with harp-playing
and song.
Remember, O Yahwè ! against Edom's sons | the wicked-
ness of the plunderers, 7
10 Who said, 'Let us cast lots | upon the sanctuaries
thereof.'
To thee also, O house of Jerahmeel, | the plunderers
shall come ; 8
Jacob shall uproot thee, and shall overthrow | all thy
palaces.¹

i. **The heritage of Jerahmeel.**

The occupation of S. Judah, which adjoined the Jerahmeelite Negeb, by the Edomites excited the bitterest resentment among the Jews (see introd.). The wrongdoing of Edom, not of Babylon, filled the mind of the psalmist. One may regret parting with the received text; *super flumina Babylonis* has become almost proverbial. One was pleased to imagine the grand river-like canals (*nâràtî*) of Babylonia, with the Euphratean poplars,

and the pious singers of Israel hanging their harps on the trees, and refused to discuss the improbability of a triumphal feast held by the riverside (in a garden), and the rebellious singers proceeding solemnly to hang up their harps. (Wellhausen banteringly asks why they did not leave their instruments at home.) See crit. n.

2. The angry retaliation of the 'Arabs' (עֲרָבִים), as Lam. v. 8, cp. 6; see 'Lamentations, Book of,' *Enc. Bib.*.

¹ O Ishmael.

3 f. A banquet is in progress, and fresh amusements are required (cp. Am. vi. 5), or, if the feast has a religious character, the תהלה is demanded as a recognition of the subjection of the Jewish god. *Songs of Yahu* are psalms (2 Chr. xxix. 27, 1 Chr. xxv. 7). There being no sacrifices on a foreign soil (Hos. iii. 4), there could be no psalms.

7. Here post-exilic sentiments are expressed (see introd.). To 'remember

Jerusalem' in compulsory exile leads to weeping; in the sacred land, to psalms like xlviii., cxvii.

9. See Ezek. xxv. 12, xxxv., Am. i. 11 f., Mal. i. 2-5, and especially Ob 10-16, and cp. 'Edom,' *Enc. Bib.*

10 ff. **Cast lots**, as Ob. 11.—*To thee also*, as Lam. iv. 21.—*House of Jerahmeel*. Cp. 'house of Esau,' Ob. 18.—*Jacob*, in antithesis to Edom; cp. Ob. 10, 17 f.—*Uproot and overthrow*, parallel, as lu. 7.

Critical Notes. 1. M על נהרות בבל. Why the plural? According to Haupt (*Isaiah*, SBOT., p. 109) 'amplificative.' But בבל too is open to question. It appears from v. 9 that Edom, not Babylon, was the enemy referred to [Wi. also suspects בבל]. Read על־נְחִילַת יִרְחֻמָּאֵל. 'So בבל for יִרְחֻמָּאֵל, in Gen. x. 10; see 'Nimrod,' *Enc. Bib.*) The continuation is equally doubtful. Why did the Jews sit down and weep? Because the plashing of the waves soothed their grief (Del.)? Or because they had prayer-houses there? But a close inspection bids us omit שם ישבנו שם = שנו, a fragment of a dittographed שִׁבְנו (not יִשְׁבְּנו; see v. 3a). Omit also גם, a dittogram of the גם (so read) in v. 3a.

2. M בתוכה על־ער. If על־ער is right, בתוכה must be wrong. The willows (Euphratean poplars?) were beside the streams, not in the midst of an undefined something. If 'in the land' were meant, we should require at least ביה. The mention of bnê Edōm in v. 7 suggests reading עֲרָבִים, 'Arabs' (see above). על comes from a dittographed ער. For נִתְּנוּ read נִתְּנוּ (ת=ל, כ=נ). Wi. gives hingen (?) wir,' but remarks, 'the context seems to require "they dashed pieces,"' and points out that תִּלְיָנו arose under the influence of תוללינו, which word, however, he does not account for.

3. M שִׁם. Read גם (cp. on גם in v. 1); ג and ש confounded.—M דְּבָרֵי שִׁיר; G λόγους ψῆδων; i.e. 'songs.' A doubtful idiom in Pss.; see on xxxv. 20. Read זְמִירַת שִׁירִים (lxxx. 3, xcvi. 5); this is proved by the corrupt dittogram שִׁיר שְׁמֻחָה in M.

4. M וְתוֹלְלֵינוּ שְׁמֻחָה שִׁירֵנוּ לָנוּ. Too long for a line (verse). Bi., therefore, rightly omits שִׁירֵנוּ לָנוּ, but does not explain how it came in. No scholar, strange to say, has questioned שְׁמֻחָה, though this is not an adequate parallel to דְּבָרֵי שִׁיר, and though G gives ὑμνος. Most

(Hu. alt., Per., Gr., Bi., Ba., Kau., Herz) correct 'תול into שולִּלֵינוּ; cf. T בזנא; G *οἱ ἀπαγαγόντες ἡμᾶς* (?). But this produces a tautological statement which cannot be right. Read probably תהִלָּנוּ לְפָנֵינוּ תהִלָּה. (On לשמחה שירו, see preceding note; לנו is clearly a repetition of the preceding letters) The three words 'תה' לפ' תה' coalesced in M into one (תולִּלֵינוּ) owing to the frequency of ל. In G's text הללו had dropped out, and G perhaps misread מְגִלֵּינוּ as לפָּנֵינוּ (an easy mistake), but kept תהלה; hence it gives *καὶ οἱ ἀπαγαγόντες ἡμᾶς ὕμνον*. (Hal., Che.,⁽¹⁾ וְחוֹלְלֵינוּ, 'and (of) our dancers'; Kenn. שבחה = ὕμνον?).—M מְשִׁיר. Gr., better, מְשִׁירִי (cp. G S). Best of all, מְזַמְּרִי.

6. The text reads תשכח (יְמִינִי), *i.e.* either תִּשְׁכַּח (G J perhaps) or תִּשְׁכַּח (M)? S Saad. imply תשכחני. Ibn Ezra and Kimḥi, 'let my right hand forget (its art),' *i.e.* 'l'art de harper,' as Marot (in the Huguenot Psalter) puts it. Krochmal, Herzfeld, Gr. read either תִּבְכֶּשׁ or תִּבְכֶּשׁ. The latter would do (Che⁽¹⁾), but should be followed by בִּי. Weir יבש כח. Dy. proposes תִּבְכֶּשׁ; cf. xxii. 16, where, as here, יבש and דבק are combined. Ibn Ezra mentions this view, and Schultens (*Animadversiones*, 202) inclines to it. Nevertheless it must be wrong. The physical theme is exhausted in l. 7, and we need something which connects with l. 5a. Read, certainly, תִּשְׁכַּחֲנִי גְעִימָה (see on cl. 4). ני fell out owing to the vicinity of נִי גְעִימָתִי is also possible.

8. M אֶסְלֵא אֶעֱלֶה אֶת־יְרֵאֵשׁ מִשְׁמַחְתִּי. What can ראש ש' mean? Ba., 'above the highest joy which I could have.' And אֶעֱלֶה? Ol., 'I esteem,' but with the remark, 'העלה does not occur again in this sense.' Ba. compares Jer. li. 50 for the form of the idiom, but there is no real parallelism. Wi. renders, 'If I did (do) not return to Jerusalem with the highest joy,' which is the resource of despair. Read, probably, שְׂמַחַת אֶהְיֶה אִתְּךָ אֶת־יְרֵאֵשׁ מִשְׁמַחְתִּי עַל־זְמִירָתִי שִׁיר misread, as in v. 3.

9. M אֶת יוֹם יְרוּשָׁלַם, 'Jerusalem's day +of misfortune+'. But 'days' come from the supernatural world. All that God can punish is the conduct of certain persons on a fore-ordained day (cp. Ob. 11-14). Read, probably, רְשָׁעֵת הַשְּׁלָלִים (cp. Ezek. xxxix. 10, Zech. ii. 12). יְרֵאֵשׁ is a condensation of the two words: אֶת יְרֵאֵשׁ is a corrupt dittogram.

10. M עָרֵי עָרֵי עַד הַיָּסוֹד בָּהּ. Something like Hab. iii. 13b, which is clearly corrupt (We., Now.), and not what we expect here; it is not

enough to read יְסֻדָּה. The latter part is certainly אֶת־מִקְדָּשֶׁיָּהּ. עָרוֹ should, perhaps, be שִׁבְרוּ שִׁבְרוּ.

11 f. M's text is quite impossible; but W1's restoration of vv. 7 f. is admitted by himself to be prosaic, and only worthy of an interpolator. הַשְּׁדִּידָה (G *ταλαίπωρος*; cp. G^{ms}, Jer. iv. 30) is perplexing. Kenn., Gr., We., Du. weakly correct הַשְּׁדִּידָה (cp. S & T). Bi. and Du. omit 'את־נְמוֹלָךְ וְנֹ' as a gloss (these glosses are mostly treacherous things!). Barnes has the credit of being the first to see that Edom was still referred to, though he could not correct the text; he explains בֵּת בָּבֶל, 'Thou moral kinswoman of Babylon,' which is impossible. Utilizing all the relics of the true text, we should probably read thus,—

נִסְלַךְ בֵּית יִרְחֻמֶּאֵל | יָאֵתוּ הַשְּׁלָלִים
יִשְׂרִישֶׁךָ יַעֲקֹב וְנָתַן | אֶת־הַיִּכָּלִיךְ

It will be seen that there has been some displacement as well as corruption; the editor, in his wish to make some sense, may be responsible for the displacement יָאֵתוּ גַם לָךְ = אֶת־נְמוֹלָךְ. יָאֵתוּ אֲשֶׁר־יִשְׁלַם appears to consist of two imperfect forms of הַשְּׁלָלִים; לָךְ is a dittogram. אֵל אֵלֶּךָ is probably a corruption of יִשְׁמַעֲלֶךָ, a correct gloss on בֵּת בָּבֶל.^o

PSALM CXXXVIII.

TRIMETERS. The thanksgivings of the triumphant, and the prophecy of the militant community. To the first part belong stanzas 1-3; to the second, 4-7. Smend rightly sees that the speaker is pious Israel, and that the Messianic future is anticipated (p. 139). Theodore of Mopsuestia, in the Syriac epitome, refers the psalm to 'the (people) returned from Babylon, which thanks God for its deliverance' (*ZATW*, 1885, p. 98).

Of 'Arab-ethan.

1

1 With my whole heart, O Yahwè ! I thank thee ;
Before Jerahmeel I chant songs to thee :

* * * *

I bow down toward thy holy temple, 2
And give thanks to thy name, [O Yahwè !]
For thy lovingkindness and for thy truth's sake.

For thou hast made all thy doings great ; 3
In Jerahmeel I called on thee, and thou answeredst me,
Thou didst rescue me from those of Ishmael.

- 10 All those of Jerahmeel shall give thee thanks, 4
 When they have heard the words of thy mouth,
 And shall sing of the ways of Yahwè. 5
- For great is the glory of Yahwè,—
 For the haughty and the lowly he sees, 6
 And that which is high he fells from afar off.
- If I walk in the midst of trouble, 7
 Against mine enemies thou wilt stretch forth thy
 hand,
 Thou wilt deliver me and bring me to rest.
- Yahwè will have compassion upon his servants ; 8
 20 O Yahwè ! thy lovingkindness is everlasting,
 Do not thou abandon the work of thy hands.

2. **Before Jerahmeel.** So cxix. 46. It is implied that, impressed by the dealings of Yahwè, the surviving Jerahmeelites will turn to Yahwè, whom they will thank (l. 10) for his compassion to Israel and to themselves. In fact, Jerahmeel will become a member of the great Israelite body (cp. on lxxxvii., Isa. xix. 25). See crit. note.—4. Cp. v. 7—8. *In Jerahmeel.* Cp. lxxvii. 2, &c. The idea is that the main body of the captives from Judah were in N. Arabia.—11. *The words of thy mouth*, i.e. the Law. Cp. cxix. 13, 72, 88.—12. *The ways of*

Yahwè, i.e. his manner of dealing ; cp. Dt. xxxii. 4 (|| his work), Ps. ciii. 7 (|| his doings).—14 f. Yahwè's inspection is equally keen, whether an object be high or low. The 'high one' is a collective term for the enemies of Israel ; cp. Isa. x. 33, 'the high of stature shall be felled'—*From afar off*, i.e. from the far-off height of heaven. Cp. T, 'from the distant heaven he throws down the lofty.' The 'stretched out arm' (cxxxvi. 12) is super-terrestrial ; cp. xviii. 17. See crit. note.

16—18. Cp. xxiii. 4, 5a. The 'rest' of the Messianic age is meant.

Critical Notes. 1. Insert יְהוָה, with B₁, Che.⁽¹⁾, Du., after G S J T. S, however, reads אֱלֹהִים — 2. מִנִּגְדֵּי אֱלֹהִים, 'before (= in defiance of) the gods' (A Σ E' J, Hengst, Hu., Hi., Stade, Du.)? 'Before God' = 'in the sanctuary', cp. Ex. xxi. 6, xxii. 8 (Ew., Ol., We.)? 'Before the angels' (G, Calv.)? Observe, against 1. that such a phrase seems a too distinct affirmation of the real existence of the gods of the nations ; against 2, that a combination of two senses of 'elōhīm in one line is improbable, and that we should at any rate expect לִפְנֵי (Josh. xxiv. 1) ; against 3, that there is no sure example of אֱלֹהִים, 'angels' (see on lxxxii. 1). It is true, however, that מִנִּגְדֵּי ought to mean 'in defiance of,' and that אֱלֹהִים ought to refer to some conquered enemies of the Jews. Who, then, were the chief enemies of the later Jews? The Jerahmeelites. And, as a fact, we actually find that אֱלֹהִים not unfrequently covers over יִרְחֻמָּל. The passage is thus brought into accordance with l. 10 (see below).

3. **6** inserts *ὅτι ἤκουσας τὰ ῥήματα τοῦ στόματός μου*. Bi., Du. accept this. But the sense is poor, and we do not expect the cause of the thanksgiving to be mentioned just yet. A line (verse) may have fallen out.—5. Insert יהוה.

7. At the end of *v.* 2, M gives אמרתך. This is merely a dittogram of אמתך in *l.* 6. The preceding words are פִּי־הַיְהוָה עַל־כָּל־שִׁמְךָ; most unnatural. Clericus and Dyserinck read שִׁמְךָ, and Herz proposes שִׁמְחָה (cp. Isa. ix. 2). But, as often, עַל is a corruption of כָּל; the second כָּל is a dittograph; שִׁמְךָ should be מַעֲשֶׂיךָ (cp. *l.* 21).—

8. For ביום read בְּיָמָן (lxviii. 3), 'in Yaman' = 'in Jerahmeel.'

9. M פִּתְּהִיבִי בְּנַפְשִׁי עוֹ. Corrupt. רהב, 'to rage' is a most unlikely root to find here. הרחיבני, in Cant. vi. 5, is also corrupt. Nor can one easily accept עוֹ בְּנִי, 'in my soul is strength.' Both נפשי and עוֹ are possible corruptions of יִשְׁמְעָאֵל[ים], a word which certainly suits in such a context. תר may come from תִּפְרָקְנִי, miswritten as תִּבְרָהֲנִי.

10. M כָּל־מְלִכֵי־אֶרֶץ. Hupf. remarks, 'This vague expression is, of course, not to be taken historically of neighbouring kings (as the Rabbis), but ideally.' But the evidence elsewhere is adverse to this view. Except when something in the context dissuades from such a course, it is best to assume that where מְלָכִים are referred to, either the neighbouring kings are meant, or מ' is a corruption of יִרְחַמָּאֵלִים. The latter view seems the best. It is the conversion of peoples, not of kings, that we expect. אֶרֶץ will, in this case, be an editorial insertion.—Omit יהוה (metre)—perhaps from יִרְחַמָּאֵל = יִרְחַ (as elsewhere).

14 f. Omit יהוה (sense and metre), and read יִגְדַּע, with Duhm. See exeg. note. König (i. 420 ff.) may be compared.

16-18. The first two stichi of *v.* 7 are too long. תַּחֲיִי (if correctly read) should evidently be at the end of the stanza. First, Yahwè stretches out his hand, then he saves and restores to full life. It is true, יִמִּינְךָ does not fit in well with תַּחֲיִי. But is יִמ' correct? We expect a verb, and a verb it is still easy to detect underneath יִמִּינְךָ; it is תִּנְחַמְנִי, which is no doubt a variant to תַּחֲיִי. Probably, however, the true reading is תִּנְחַחְנִי, with which the two other forms are easily confounded (cp. on xxiii. 5). In *l.* 17 omit אָף, which has sprung out of a dittographed אֵיב.

19. M יִגְמַר בְּעָדִי. But גמר and בעד do not go together. Read יִרְחַם עֲבָדָיו; note parallelism.

PSALM CXXXIX.

TRIMETERS. No psalm perhaps more clearly shows the liberty taken by the editors of the psalms, and the skill with which they ingrafted new ideas upon the old stock. In the present instance the editor was also a poet, and though traces of the corruptness of the text upon which he worked are abundant, the psalm in its present form (especially stanzas 1-6) has deservedly attracted the admiration of all thoughtful readers. Ibn Ezra calls it 'very glorious,' and says that 'in these five books there is nothing like it.' Erskine of Linlathen would wish to have it before him on his deathbed. The drawback to it in the minds of scholars is the debased character of the Hebrew in certain passages. This, however, is solely due to textual corruption, and this corruption can to some extent be healed. The following may represent something like the original form of portions of the psalm.

- | | | |
|----|--|------|
| 1 | O Yahwè! thou hast rooted up Zarephath, | 1, 2 |
| | It is thou that hast cut down Maacath ; | |
| | Ashhur and Arabia thou hast scattered, | 3 |
| | All Jerahmeel thou hast subdued. | |
| | I thank thee because of thy wonders, | 14 |
| | Terrible exceedingly are thy works, | |
| | Which thou hast performed in Zarephath, | 15 |
| | Which thou hast accomplished in the land of Maacath. | |
| | O God! how precious are thy works! | 17 |
| 10 | How deep are thy purposes! | |
| | Were I to count them, they would be more than the | |
| | +grains of+ sand, | 18 |
| | Thy righteous acts and thy kindnesses towards me. | |
| | Shall I not hate those that hate thee, | 21 |
| | And oppose those that oppose thee? | |
| | With uttermost hatred do I hate them, | 22 |
| | To me +too+ they are as enemies. | |
| | Search me out, O God! and know my heart, | 23 |
| | Prove me, and know my deeds ; | |
| | See if there be in me the way of Ishmael, | 24 |
| 20 | And hold me guiltless of the way of Jerahmeel. | |

Now as to the later phase. Taking a hint from *ll.* 17, 18, the editor appears to have produced the following. Where he did not write out of his own head he had to contend with great difficulties, having to work upon a partly corrupt text, or indeed in some passages on a text that was no text

at all. A still later editor effaced the references to N. Arabia and its people, but it is not a matter of indifference to find out how the editor and poet to whom we are mainly indebted for *our* 139th psalm, intended it to be read.

Deposited. Marked : of 'Arab-ethan.

1

- 1 O Yahwè ! thou hast searched me out,
And known me * * ;
Thou knowest my downsitteing and mine uprising, 2
Thou discernest my thoughts (?) afar off.

Thou siftest my journey and my lying down (?), 3
With all my ways thou art familiar.
For before a word is on my tongue (?), 4
Verily, O Yahwè ! thou knowest it all.

Thou hast enclosed me behind and before (?), 5
10 And laid thy hand upon me ;
Such knowledge is too wonderful for me, 6
Too lofty, I cannot grasp it.

Whither shall I go from thy spirit, 7
Or whither flee from thy face ?
If I fled to Cusham, thou wouldest be there ; 8
If I went forth to Ishmael, +there+ I should find thee ;

If I dwelt in the east of Asshur, 9
And settled in the recesses of Yaman,
Even there thy hand would seize me, 10
20 Thy right hand would hold me.

And if I said ' only let Shihor overflow me, 11
Let the streams of Jerahmeel swallow me up,'
Even Shihor could not keep +aught+ back from thee, 12
Jerahmeel would cause its streams to rise up.

For my reins thou didst create, 13
Thou didst weave me together in my mother's womb.

I thank thee because of thy wonders. 14
Very glorious are thy works.
My bones were not hidden from thee, 15
30 When I was made in secret,
When I was brought forth in the nether parts of the
earth.

- Mine unformed substance thine eyes did see, 16
 And in thy book were they all written ;
 Days were formed,
 And not one among them.
- O God ! how precious are thy thoughts (?) ! 17
 How vast are the sums (?) of them !
 Were I to count them, they would be more than +the
 grains of+ sand ; 18
 I awake, and am still with thee.
- 40 O that thou wouldest slay the wicked, O God, 19
 And that men of blood would depart from me !
 Who defy thee for crimes, 20
 Who lift up (?) for vanity—thine adversaries.
- Shall I not hate those that hate thee, 21
 And oppose those that oppose thee ?
 With uttermost hatred do I hate them, 22
 To me +too+ they are as enemies.
- Search me out, O God ! and know my heart, 23
 Prove me, and know my thoughts(?) ; *
- 50 See if there be in me any way of pain(?),
 And lead me in the way everlasting.

Critical Notes. Let us first of all consider the corrupt and artificial second form.

1 f. Certainly G helps by representing וַיִּתְּעֵנִי. But even so the couplet is metrically insufficient. There has been mutilation.

4. בְּנִתָּה a rare form. רַעִי (cp. v. 17) ; 'my thoughts' (so G S) is an Aramaizing interpretation. The editor, who had a bad text, may have meant this.

5. אֶרְחִי וְרַבְעִי וְרִיתָ. It is usual but unnatural to take 'אֶר' and 'רַב' (Aram. for רַבְעִי) as inff. with suff. Cp. Lag., *Semítica*, i. 28 Barth (*ZDMG*, 1887, p. 607) renders 'וְ' 'thou measurest, determinest with precision' (cp. וְרִיתָ) ; the Tg. implies a connexion with וְרִיתָ 'a stranger.' The truth, however, is that the editor had before him an unintelligible text. G's ἐξέχρισας (= חִקְרָת) seems to be a guess.

6. הַסְכַּנְתָּה ; a choice but here not a natural expression, which would probably require after it the accus. of the person (see Job xxii. 21).

7 f. Possible but not probable ; cp. xix. 4, which is equally suspicious. בְּלֵה, 'every part of it,' is superfluous.

9. **צִרְתָּנִי**. Not clear. G Σ S J imply **יִצְרְתָּנִי**. Neither reading is original.

11. Kt. **פְּלִאִידָה** may stand, though **פְּלִאִי**, Kt., Judg. xiii. 18, is corrupt (see *Crit. Bib.*).—Read **הִדְעָתָהּ**; ה was absorbed. G Σ S imply **דִּעְתָּהּ**.

15 f. **אֶפֶס** and **אֲצִיעָה** are not parallel. Besides the former is an incredible Aramaism, and the latter is not plain enough (G *καταβῶ*, a guess). But this is not all. The idea of a man's ascending to heaven to escape God, is surely most absurd. We ought to take a hint from the story of Jonah, who 'rose up to flee to Tarshish from the presence of Yahwè' (Jon. i. 3). Now **תְּרַשִּׁישׁ** is a frequent editorial substitute for **אַשּׁוּר** (**אַשְׁחוּר**), and **אשור** (Asshur), **כוּשָׁם** (Cusham) and **יִשְׁמַעְאֵל** (Ishmael) are virtual synonyms, meaning districts of N. Arabia. That **כוּשָׁם** may be miswritten **שָׁמַיִם**, and that **יִשְׁמַעְאֵל** may become **שָׁאוּל**, needs no showing, now that we are approaching Ps. cl. Read therefore in l. 15, **אֶם-אָנוּסִים בָּשָׁם**, and in l. 16 **וְאַצֵּא יִשְׁמַעְאֵל**. The later editor thought probably of Am. ix. 2.

17 f. 'The wings of the dawn?' Are we to infer the existence in Hebrew mythology of a 'bird of the dawn?' This can hardly be. If the text is at least in the main correct, we must read **חָרָס** (for **שָׁחַר**), and accept Goldziher's view (*Heb. Myth.*, 116) that l. 17 refers to the rising, and l. 18 to the setting sun. The sun at any rate can be said to have wings (Mal. iii. 20), and to alight in the west. This is the view taken in *Enc. Bib.*, 'Earth, Four Quarters of.' But this hyperbole is excessive, and it is more probable that **שָׁחַר** should be pointed **אַשְׁחוּר** = **אַשּׁוּר** (Ashhur in N. Arabia); see *Crit. Bib.* on Isa. xiv. 12. Read therefore **אֵשֶׁב לְפָנַי אַשְׁחוּר**, and in the || line, for **בְּאַחֲרִית יָם** read **בְּיַרְכְּתַי יָמָן**. Cp. on **אַחֲרִית הַיָּמִים**, Gen. xlix. 1, Num. xxiv. 14. Gunkel's new rendering for **אַחֲרִית** ('Grund')—see *Schöpfung*. 53—is arbitrary, but it was well to question the old one.

19. M **תִּנְחֵנִי** 'would lead me (at its will)'? Parallelism suggests **תִּקְחֵנִי** (Gr., Du.).

21 ff. Point **וְאָמַר** (Driver, Duhm); Σ *ἐὰν δὲ εἴπω*; J *si dixero*.—M **יְשׁוּפְנִי**; G *καταπαύσει με* (cp. Gen. iii. 15). Most (Ew., Bi., Gr., Che.⁽¹⁾, Ba., Kau., We., Dr., Du) read **יִסְכְּנִי** (יסוכני), but **תִּסְכְּנִי** occurs in another sense in l. 26. We have also learned to distrust hyperboles. It is in fact not only **יְשׁוּפְנִי** but **חֲשַׁד**, and in ll. 23 f. not only **בְּעַדְנִי** but **אור לילה**, which requires such a correction as to bring the passage into harmony with the preceding stanzas. The easiest corruption to heal is **לילה**, which should, in accordance with a number of parallels, be

ירחמאל. But in what sense could 'Jerahmeel' be here used? As the name of a region it occurs in a shorter form in *L.* 18. It might be the name of a people, but this is not at all likely in the expression of a wish on the part of an Israelite. Can it be the name of a river? Let us try this idea. The speaker's supposed object is to escape from God's eye. Read **אֶדְ-שִׁחֹר יִבְלָעֵנִי יִרְחַמְאֵל**, and in the parallel line read **יִשְׁטַפְּנִי**. The latter reading involves two slight changes, viz. **ר** for **ך** and **ט** for **ן**. The sense produced is perfect. 'Only let Shihor overflow me, only let the streams of Jerahmeel swallow me up, and no trace of my existence will meet God's eye. (Shihor and Jerahmeel are probably the wadys bounding Ashhur and Jerahmeel respectively; see *Enc. Bib.*, 'Shihor.'). In *v.* 12 'Shihor' again appears as **חֹשֶׁךְ**, and 'Jerahmeel' as **לִילָה**. Read—

**בְּשִׁחֹר לֹא-יִחַשְׁד מִמֶּךָ
וּיִרְחַמְאֵל יָקִים יֶאֱרֹנִי**

For the **יָאֲרִים** of Jerahmeel, cp. Isa vii 18, xxxvii. 25, &c For **יָקִים** cp. Josh. iii. 16. The closing words of *v.* 12 come from **יחשד** and **יֶאֱרֹנִי** (**כ** arbitrarily prefixed).

25 f. Hitz., Wellh., and Duhn place *v.* 14a, **ב** before *v.* 13, to produce a better connexion; *v.* 14 looks to them like the beginning of a new section. Very plausible. But the editor did not so arrange it, because he rewrote a passage which was really in its right place.

27 f. For **נִפְלִיתִי** Ba. and We. read **נִפְלִיתָה**; cp. G S J T, which presuppose 2nd person. But 'I thank thee because thou hast been wonderful' is not quite satisfactory. Houb., Herz **נִפְעַלְתִּי**. Rather read **עַל-נִפְלְאוֹתֶיךָ אֹדֶה נִפְלִאִים**. **נִפְלִאִים** is a variant to **נִפְלְאוֹת**, which should be **נִפְלִאִים**. The closing words of *v.* 14, **נִפְשִׁי יָדַעַת מֵאֵד וּמַעֲשֶׂיךָ נִרְאִים מֵאֵד** have grown out of **נִפְשִׁיךָ נִרְאִים מֵאֵד**.

30 f. G Θ S presuppose **עָשִׂיתָה**; for **רָקַמְתִּי**, 'I was embroidered' (*ἐπικαίθημι*, A Σ), G gives *ἡ ὑπόστασις μου* = **תְּחוּלְתִּי**. Possibly the editor who rewrote the psalm put **חֻלְלִיתִי**. How **רָקַמְתִּי** may have come to supplant **חֻלְלִיתִי**, we shall see later. How 'the netheer parts of the earth' arose, we shall also see presently.

32 ff. M **בְּלִמִּי** (Pasek follows), 'my embryo,' *z.e.* as Σ puts it, *ἡ μόρφωσός με*; J *informem adhuc me*. No doubt it is a corruption. The original is probably, not **בְּנִרְמִי**, but **ירחמאל**.—M **יָמִים יָצְרוּ וְגו'**. Bā. would transpose, rendering *v.* 16 thus, 'When I was still dough (*z.e.* unformed), thine eyes saw me, days were formed, and in thy book are they all written, when as yet not one of them exists.' Hitz. and Del.

make a slight improvement by adopting the K^r. וְלוֹ (referring to גְּלָמִי ?); Σ οὐκ ἐνδεούσης οὐδεμίας (inserting נֶעְדָּר ?). Let us rather leave the editor in his perplexity.

36. M וְלִי. Needless emphasis. וְלִי+הֵם=אלהים.—40. קָטַל. Again only in Job xiii. 15 (corrupt), xxiv. 14.

41 ff. T S imply יִסּוּרוֹ.—M יִמְרוֹךְ; the Easterns insert א. Houb., Hu., Dr., Du., &c. point יִמְרוֹךְ. Certainly not the original reading, and yet perhaps intended by the editor. E' παρῆκρναν; G^T ἐρίσται ἔστε. Similarly 'A Σ Θ J.—M נָשָׂא. Ol. and most נָשָׂאוּ.—עָרִידָה. Bø. Ol., Bruston, Gr., Bi.,^o Che.⁽¹⁾, Kau., We., Du., correct שָׁמַד (see Ex. xv. 7). But see the underlying text.

45. Read וּבְמִתְקוֹמְמִידָה אֶתְקוֹמְמִים (We.).

We now turn to the text of the supposed original poem. In the rewritten psalm there are certainly some passages in which the freedom of an original writer can be traced. But there are others which baffle explanation unless we suppose that in this, as in other psalms, the editor has recast the partly corrupt material which lay before him, the contents of which were widely different from the contents of the recast and expanded psalm of which he was virtually the author.

In v. 2 of the common text we find שְׁבַתִּי וְקוֹמִי. Probably 'ש' comes from צִרְפַּת, and 'ק' represents מַעֲכַת. The 'terrible works' spoken of in v. 14 (cp. lxxv. 6) are the 'work' anticipated by a fervent faith—the ultimate overthrow of the N. Arabian oppressor. The names 'Zarephath' and 'Maacath' also appear to underlie two troublesome words (תַּחֲתִיּוֹת and סַתֵּר) in v. 15. Two other ethnic names ('Ashhur' and 'Arabia') are probably concealed under the two strange words אֲרָחִי and רַבְעִי in v. 3, and in restoring them to light we account for the otherwise inexplicable verb זָרִית. Of the other verbs in // 1-4 of the 'original psalm,' one (נִדְּעַת) is suggested by xlv. 3 (corrected text), another (הִכְנַעַת) is suggested by lxxxv. 15, and confirmed perhaps by cxxxix. 26, where M's text may have come out of הִכְנַעַת יִרְחֵמָאֵל, and by v. 13, where the same origin may be assigned to (כִּירְאָתָה) קִנִּית כִּלִּית. Thus stanza 1 becomes—

יהוה עקרת צרפת
אתה נדעת מעכת
אשחור וערב זרית
וכל־ירחמאל הכנעת

Verse 4 has been evolved by the editor out of 'ירח' ישמעאל 'ירח' ירח. In v. 5 both אַחֹר and קִדְם represent יִרְחֵמָאֵל (so in Isa. ix. 11);

whether 'bad shots' may account for the rest of *v.* 5 is uncertain. Verse 13^b is also uncertain; on *v.* 13^a see above. In *v.* 15 לא נכחד עצמי ממך has probably come out of ירחמאל ארץ מעכת, which may perhaps have stood in the margin as a correction of סתר תחתיות ארץ (on which see above). We are now able to explain the troublesome רקמתי, instead of which the editor who recast the psalm (as we have seen) read חוללתי. The true reading probably is פלית. Probably רקם, *i.e.* ירחמאל, stood in the margin as a gloss on מעכת ארץ. Read therefore as *ll.* 7, 8,—

אשר עשית בצרפת
כלית בארץ מעכת

Between stanzas 2 and 3 comes, at least in M's text, a mass of corruption, to which the editor has done his best (which is little enough) to give an appearance of sense. It is *v.* 16, which opens with the 'jargon'-word גלמי. The text before the editor appears to have given (in a very corrupt form) the following ethnics,—'יר' צרפת יר' מעכת, 'יר' מזור יר'. In בהם, at the end of the verse, ב may belong to the same group as ולאחד (under which his ירחמאל), and הם may contribute with ולי (*v.* 17) to represent אלהים.

Let us now seek to explain stanza 3 (*vv.* 17 f.). רעיד ought to mean οἱ φίλοι σου (*G*); רע is not synonymous with רעיון. Nor is רשיהם, 'their sums' (or chiefs), natural. רעד may be a fragment of שרעפיד (*cp.* *v.* 23), and this to be a corruption of מעשך (מ became פ, and ר was inserted; *cp.* Ezek. xxxi. 5). The mysterious clause, הקיצתי ועורי עפך, has probably been produced on the basis of a corruption of צדקותיך וחסדך עמי.

Corruption has also accumulated between stanzas 3 and 4. Verses 19 and 20 appear to have consisted originally of the scribe's 'bad shots' at the following ethnics, viz. 'יר' אשור יר' אשור יר' ארם יר' אשור יר' יר' יר'. Happily there is nothing fresh to mention in stanza 4, and only three points in stanza 5. These are (a) שרעפי (*v.* 23), which should probably be מעשי. See above on stanza 3 (*v.* 17), and *cp.* on xciv. 19, cxix. 113. (b) עצב (*v.* 24). Most (*H₁*, *Hu.*, *De.*, *Bä.*, *Du.*, &c.) render 'pain'; *cp.* מעצבה, Isa. l. 11. Ges. and Siegfr.-Sta., however, prefer 'idolatry' (*cp.* עֲצָבִי, Isa. xlviii. 5), while Gr. would read בפצע. (c) עולם, 'the ancient (way)'; *cp.* Jer. vi. 16. So Ol. (after T). Or, 'the enduring (way)', so Del., Bä. (after G). These explanations are makeshifts. Having before us the danger from Jerahmeelite religious influences let us read (for עצב) ישמעאל and (for עולם) ירחמאל. *Cp.* Isa. lvii. 17, where (for בעון בצעו) read בעון ישמעאל.

PSALM CXL.

TRIMETERS AND TETRAMETERS. Israel supplicates for vengeance upon its foes. The chronologically precise datings of Olshausen and Hitzig lack sound basis. The foes are the N. Arabians, but there is an artificiality about the whole poem which detracts from its historical value. The Arabian oppression may have gone on, but though the Jews may have had good grounds for complaint, the times were not as *critical* as a first reading of this psalm might suggest. Evidently the psalm is late, but we cannot corroborate this by arguments drawn from the plural

חמסים, *vv.* 2, 5, or from מסב, *v.* 10 (Gratz, reading מסבם, 'their table'), or from מרחפות, *v.* 12, any more than we can argue for the existence of an ancient substratum*from the three 'Selahs' (*vv.* 4, 6, 9), which certainly owe their origin to corruption of the text. Note also in this connexion the disappearance of the suffix in מ as a result of textual criticism. On form of psalm, cp. D. H. Muller, *Strophenbau*, 61 ff.; Duhm and Grimme agree.

Deposited. Marked: of 'Arab-ethan

I

- 1 Rescue me, O Yahwè! from Aram, 2
From Asshur and from Cusham preserve me,
For they plan evil actions in the heart, 3
They stir up wars continually,
Ishmael, Maacath, and Cush, 4
Those of Rehoboth and of Zarephath.¹

- Rescue me, O Yahwè! from Aram, 5
From Asshur and from Cusham preserve me,
For they plan to thrust my feet,

- 10 The traitors have hidden snares for me, 6
Those of Jerahmeel and of Zarephath,
Those of Cush and of Ishmael.

- I say unto Yahwè, Thou art my God: 7
Hear, O Yahwè! my suppliant voice!
O Yahwè,² my delivering Rock! 8
Destroy Ishmael as in the day of Cushan.

- Rescue me, O Yahwè! from Aram [and from] Asshur, 9
From Ishmael, and from Maacath, and from Jerahmeel.³

- Those of Jerahmeel shall give way, 11, 12
20 Asshur and Cusham, and Ishmael and Zarephath!

¹ Jerahmeel.² O Lord.³ Asshur, Ishmael, Zarephathites, and Cushites.

For Yahwè will plead the cause of the sufferer, 13
 The right of the poor [he will maintain].
 Verily the righteous will give thanks to thy name, 14
 The upright will be satisfied with thy countenance.

1, 5, 9. **Aram, Asshur.** As usual, the southern Aram (= Jerahmeel) and Asshur (= Ashhur, and Geshur) are meant.—4. *They stir up wars.* Strictly speaking, this is inconsistent with the description of the treachery of the foes in *ll.* 9 f.; cp. Ps. cxx.—10. Cp. ix. 16, xxxi. 5, lvii. 7, lxiv. 6.—

16. *The day of Cushman* Cp. 'the day of Midian,' Isa. ix. 3. Possibly Othniel's victory over 'Cushan-rishathaim' (see *Enc. Bib. s. v.*) is meant, or some other great battle in which the N. Arabian foe was defeated. See critical note.—19. Cp. on xi. 6.—24. Cp. xvii. 15.

Critical Notes 1 f., 7 f. These two couplets were evidently meant to agree (see also on *ll.* 17 f.). תנצנני is miswritten (see on lxi. 8) for תשמרני. Consequently שמרני, which opens *v.* 5, should be חלצני. For מאדם read מארם. רע and איש together represent אשור; חמסים comes from חמשים (cp. on lviii. 49).

4. Read כל־היום (G, Kenn.), and יָנְרוּ with Ol., Gr. &c. (cp. lvi. 7, lix. 4).

5 f. 'Sharpened their tongue like a serpent'? 'Poison of *'? שפתימו ought to warn us (cp. on xvii. 1, 4); לשון, too, may represent ישמעאל (see on Isa. xi. 15).

יִשְׁמְעָאֵל וּמַעְכָּת וְכֹשׁ
 רַחֲבֹתַיִם וְצִרְפָּתַיִם

סלָה, at the end of *v.* 4, 6, 9, as often, represents ירחמאל. 'The meaning of עכשׁוב is uncertain' (Duhm); more than uncertain! It must be admitted, however, that עכביש (for עכשׁוב), presupposed by T (so Merx and Gr.), is ingenious. See *Enc. Bib.*, 'Spider'

7 f. מִיָּדִי comes from מארם; רשע and מאיש from מאישור.—M גַּאִים. Read בְּגָדִים (see on xciv. 2).

11 f. From סלָה to וחבלים (*v.* 6) is a collection of corrupt ethnics,—'ירחמאל צִרְפָּת צר' יר' פִּשְׁיִם ישמעאל יר'. G's τοῖς ποσίν μου also comes from ירחמאל. Read therefore—

ירחמאלים וצרפתים
 וכשים וישמעאלים

15 f. For עָז read, probably, צָר (see on xxviii. 8).—M סְלוֹתָהּ, a choice, but here not a very natural expression. Read לְרַאשֵׁי

הַשְׁחֵת יִשְׁמְעָאֵל. הַשְׁחֵת יִשְׁמְעָאֵל and ישראל are sometimes confounded (like ישראל and ירושלם).—M בְּיֹם נֶשֶׁק 'on the day of armour'? Read בְּיֹם בָּשָׁן. See exeg. note.

17 f. M בְּאֵיִי. G ἀπὸ τῆς ἐπιθυμίας; Ἀ ἐπιποθήματα; Σ τὰς ἐπιθυμίας; T רְנוּנִי; J desideria. The double irregularity need not here be discussed. The reference to the 'suppliant voice' leads us to expect a repetition of the prayer for rescue from Aram, and the other words in v. 9, including סִלָּה, are very possible corruptions of ethnics. In no other way can וּמָמוּ אֶל-תִּפְק be explained; וְנָמָם is an impossible ἀπ. λεγ.; and how 'יָרוּמוּ mean '(for) they would exalt themselves'? On the vss., see Bathgen. Read—

חֲלֹצֵנִי יְהוָה מֵאֲרָם וּמֵאֲשׁוּר
מִשְׁמַעְאֵל וּמִמַּעֲכָת וּמִיֶּרֶחַ מֵאֵל

V. 10, as all agree, is most obscure. But, to an experienced eye, every word in it is clearly a corruption of an ethnic; for מִסְבִּי, cp. the familiar corruptions יִשְׁבִּי and יְבוֹסִי (for יִשְׁמַעְאֵל). The ethnics are—אֲשׁוּר אֲשׁוּר and כְּשִׁים כְּשִׁים, a catalogue which exhibits the scribe's learning, but has no place in the poem.

19. Kt. יִמּוּטוּ; better, as Kr., יִמּוּטוּ. נַחֲלִים and עֲלִיהֶם both represent יִרְחַמְאֵלִים (ג and מ confounded); both are scribes' attempts to get sense out of a miswritten and perhaps dittographed 'ירח'. (The conjecture יִמְתִּיר or יִמְתֵּר [Kenn., Hu., Gr., Ba., &c.] is derived from xi. 6, which, however [see note], is corrupt). What follows is most improbable in itself and metrically excessive. בָּאֵשׁ יִפְלֹם simply represents יִשְׁמַעְאֵלִים, a variant to יִרְחַמְאֵלִים. Similarly בְּמַהֲמֹרֹת בָּאֵשׁ represents יִשְׁמַעְאֵלִים, a variant to יִרְחַמְאֵלִים. בְּלִי-יִקְוָמוּ (who can venture to defend 'מה?) represents other attempts of a scribe to make sense of a miswritten 'ירח'; we therefore disregard it. Read יִמּוּטוּ יִרְחַמְאֵלִים.

20. We also make no use of the opening words of v. 12, for they simply represent יִשְׁמַעְאֵל יִרְחַמְאֵל צִרְפָּת, which is dittographic. What the psalmist wrote most probably was אֲשׁוּר וְכֶשֶׁם וּשְׁמַעְאֵל וְצִרְפָּת. Of these four names, α is represented by רַע+אִישׁ, β by חָמֶס, γ by יְצוּדָנוּ (cp. צִדְדִּינִים), δ by יִשְׁמַעְאֵל.

22. Insert יִשְׁפֹּט (metre)—24. M יִשְׁבּוּ. Read יִשְׁבְּעוּ (Schorr, Geiger, Kroch., Gr.).

PSALM CXLI.

THE same subject continued. The original psalm (in trimeters) was rewritten by an editor. There is nothing, if we have in the main rightly restored it, which suggests a *specialty* late date. It is only *v.* 4*b* and *v.* 7 which have appeared to favour a date in the Greek period, but these passages are not safe enough to appeal to; indeed, the strong probability is that the points to which critics have referred are solely due to textual corruption (cp. on Ps. xvi.). The 'scattering' of an Israelitish host mentioned in *l.* 8 of the 'original psalm' may have been an event in the period which preceded the arrival of Nehemiah at Jerusalem. Coblenz (p. 190) remarks that the corruptness of the text makes it hard to decide whether the community or an individual is the speaker; he inclines, however, to the second view, interpreting צדיק in *v.* 5 not of God (as Ba., after Hengstenberg), but of any righteous friend (as Del.). Bathgen takes the other view, basing this on the intelligible part of the psalm—though *v.* 5*a* is surely not so clear as this*scholar supposes. He also approves Theodore's reference of the psalm to circumstances of the Exile. Duhm finds no clear indications of date; as usual he makes the speaker an individual. If, however, Eccclus. xxii. 27 is really dependent on Ps cxli. 3, it would seem that the psalm must have been written or rewritten before the composition of the original Ecclesiasticus. We may (probably) with general accuracy, and even with some approach to accuracy of detail, restore the original psalm thus,—

- | | | |
|----|--|---|
| 1 | O Yahwè ! I call upon thee, attend unto me ; | 1 |
| | Listen to my voice when I call unto thee. | |
| | Cause the Pelethites to bow down before me, | 2 |
| | Destroy Jerahmeel and Zarephath. | 3 |
| | O Yahwè ! in thy lovingkindness correct me, | 5 |
| | Let not Asshur deal with me as guilty ! | |
| | For the Pelethites and Zarephathites shout in triumph, | 6 |
| | For the Ishmaelites have scattered our host. | 7 |
| | For unto thee, O Yahwè ! mine eyes +are raised+ ; . | 8 |
| 10 | In thee do I trust, forsake not my soul. | |
| | Preserve me from Jerahmeel and from Cush, | 9 |
| | From the plots of the Asshurites and the Arabians. | |

This psalm of highly wrought feeling was modified by the redactor, much as Ps. xvi. and other parallel psalms were modified. Corruption too suggested (in *v.* 4-7) some strange and at first sight striking ideas—only the form of expression is so odd that the commentators are to blame for assigning the ideas and the form of expression to the psalmist. Apart from this spurious originality the psalm was greatly weakened by being rewritten. On the text, cp. Grimme, *Ps.-probleme*, pp. 126 f.

Marked. Of 'Arab-ethan.

1

- | | | |
|---|---|---|
| 1 | O Yahwè ! I call upon thee, attend unto me ; | |
| | Listen to my voice when I call unto thee. | |
| | Let my prayer stand +as+ a sweet smoke before thee, | 2 |
| | The lifting up of my hands +as+ the evening oblation. | |

- Set a watch(?), O Yahwè ! upon my mouth, 3
 A guard(?) on the door(?) of my lips.
 Incline not my heart to any evil thing, 4
 Presumptuously to commit actions in wickedness,
 With men(?), workers of wrong,
 10 And may I not eat of their dainties(?) !
 Let the righteous smite me in lovingkindness(?), and
 correct me, 5
 The oil of the wicked—let it not moisten my head,
 For yet—my prayer is in their misfortunes(?).
 Their judges are thrown down into the hands of the rock, 6
 And will hear my words, for they are sweet.
 As when one ploughs and cleaves in the earth, 7
 Our bones are scattered at the mouth of Sheol.
 For unto thee, O Yahwè ! mine eyes +are raised+, 8
 In thee do I trust, pour not out my soul.
 20 Preserve me from the hands of the snare of those who
 set gins for me, 9
 And +from+ the gins of the workers of wrong.
 Let the wicked fall into his own nets,
 While I at the same time pass on. .

The most secure corrections of the manipulated text are in lines 1 and 12. In *l. 1* חושה should be הקשיבה. Winckler's root חוש 'to give heed' (*AOF*⁽⁸⁾ i. 50) has questionable grounds.

In *l. 12* (*v. 5*) G has ἔλαιον δὲ ἁμαρτωλοῦ μὴ λιπανάτω τὴν κεφαλὴν μου, i.e. וְשֶׁן רָשָׁע אֶל־יִדְשֵׁן רֹאשִׁי. The reading עצמידה in *v. 7b* presupposed by G^b and S (see Ba.) is surely a mere guess. In *v. 3* note the words שמרה, נצרה, and דל, which have not been satisfactorily justified.

Turning now to the 'original psalm,' we dwell first on *ll. 3, 4*. Evidently the gentle, poetic prayer in *v. 2* is not the true successor of the impassioned appeal in *v. 1*. Nor is this prayer itself quite free from difficulty; קטרת is not a perfect parallel to מנחת ערב, and then—why mention the evening at all? תכון, as in xciii. 1, may come from תכריע, and the puzzling קטרת may have the same origin. תפלתִי, both here and in *v. 5*, seems to come from פִּלְתִּי (Pelethite = Zarephathite; see *Enc. Bib.* 'Pelethite.')—*V. 2b* is an editorial work, based on a corruption of ישמעאל ירחמאל ערב, three ethnics, or rather two ('ירח' being simply a variant to 'יש'), combined. כפי (cp. *Crit. Bib.* on פיכל, Gen. xxi. 22) and מנחת (from רחמן) both represent ירחמאל.

V. 3 has grown out of 'ירח' ושמ' וירח' וצרפת. Metre requires two of the ethnics to be chosen; we naturally choose 'Jerahmeel' and 'Zarephath.'—*V.* 4 is useless, having been evolved out of 'ירחמאל ירח' (?גלעד ערב ירח' ירח' אשור ישמ' ירח' ירחמאלים, in the middle of which is inserted the gloss פעליאון. Note the two Legarmehs and the Pasek. In *v.* 5*a* יהלמני (cp. on cxviii. 10*b*) comes from ירחמאלים, a gloss properly belonging to *v.* 4.

V. 5*a* comes from יהוה בְּחֶסֶדְךָ תִּבְיָחֵנִי [יִשְׁמְעָל] אֲשׁוּר אֶל-כייריעו פִּלְתִּים וְצִרְפָּתִים; *v.* 5*b* from שָׁמֶן (cp on civ. 15); יִרְשִׁיעֵנִי. Notice that חסד and צדק are liable to confusion. It is very possible, however, and even probable, that צדיק (Pasek follows) is a corruption of [ח]סְדִּי; at any rate, the sense requires this reading.

In *v.* 6 נשמנו and שפטיהם both probably come from צִרְפָּתִים; אמרי כי; ישמעאל and שמעו and סלע; ערב; בדי from ירחמאל; נעמו from עֵמָן. This is merely a scribe's catalogue, and forms no part of the poem. In *v.* 7*a*, פלח, כמו, (once more cp. (פִּיכֵל), and ובקע, all come from fragments of ירחמאל. בארץ comes from פָּדְרוּ צִבְיָנוּ ישמעאלים; *v.* 7*b* represents צִרְפָּת; מצור, or from צִרְפָּת.

In *v.* 8 אדני is superfluous; תער probably comes from תַּעֲזֹב (Gr). In *v.* 9 פח מידי לי, comes from מִירְחָמָאֵל, ומפוש יקשו, ומפח־שבות (מקשי) from ומקשות. In *v.* 10*a* the editor has done his best with two miswritten forms of ירחמאלים, followed by אשורים=רשעים. In *v.* 10*b* יחד and אנכי עד both possibly represent ירחמאל; אעבור comes from עֲרַבִּים. As the conclusion of *l.* 12 פעלי און אשורים is preferable to און וערבים.

PSALM CXLII.

TRIMETERS. A more plaintive cry for help. Theodore's assignment of this psalm to the captive people in Babylon has still more justification than even Balthgen, who favours this view, supposes. It is indeed Israel which languishes in prison (cp. Isa. xlii. 7), surely not an Israelite leader, as Hitzig, Delitzsch, and Duhm, or the psalmist himself, as Coblenz (p. 184) would have it. But the place of captivity was not Babylon but Jerahmeel (cp. on cxxxvii. 1). Like Ps. lxxvii. (*v.* 2), our psalm puts this fact in the forefront; 'in Jerahmeel unto Yahwè I cry' (*v.* 2). Other parallel passages: *v.* 3*a*, cp. cii. 1; *v.* 4*a*, cp. lxxvii. 4; *v.* 5*b*, cp. Job xi. 20; *v.* 6*c*, cp. xvi. 5, lxxiii. 26, cxix. 57; *v.* 8*a*, cp. Isa. xlii. 7.

Deposited. Of 'Arab-ethan. [Of David, when he was in Jerahmeel.]

A prayer.

- | | |
|--|---|
| | 1 |
| I In Jerahmeel unto Yahwè I cry, | 2 |
| In Jerahmeel unto Yahwè I make supplication; | |
| I pour out before him my complaint, | 3 |
| Before him my trouble I declare. | |

- For my spirit within me is astonished, 4
 But *thou* knowest my desire.
 In the path wherein I am wont to go,
 [The Jerahmeelites] have hidden snares for me.
 I look on the right hand, and gaze, 5
 10 [And on the left,] but there is none to take heed of me ;
 All retreats are cut off from me,
 There is none that cares for my life.
 I cry unto thee, O Yahwè ! 6
 I say, Thou art my refuge,
 * * * * *
 My portion in the land of the living.
 Hearken, [O Yahwè !] to my cry, 7
 For, [as for me,] I am brought very low ;
 Rescue me from my pursuers,
 20 For they are too mighty for me.
 Bring my soul out of prison, 8
 That I may give thanks to thy name ;
 The righteous will make their boast of me,
 Because thou dealest bountifully with me.

Critical Notes. Title. כוערה and ערלם (1 S xxii 1) both represent ירחמאל. See *Crit. Bib.* on 1 S. xxii. 1.

1 f. M קולי. Read בירחמאל (as iii. 5, lxxvii. 2)

5 f. Read תתמה כִּי (lxxvii. 4), and (for נתיבתי תאֲבִי)

8. Insert ירחמאלים, which was probably written corruptly in a form resembling פה לי (cp. on cxli. 9).

9 f. Point הַבֵּית and רָאָה (Ba.). G S T express the first person. In 7. 10 insert ושמאל.

17 f. Perhaps insert יהוה and אני. Grimme, אל־תחנתי.

23. For יִתְפָּאֲרוּ ('surround,' as enemies) read perhaps יִתְפָּאֲרוּ (G1.).

PSALM CXLIII.

TRIMETERS and dimeters. Familiar complaints and petitions of pious Israel recast. Cp. e.g. v. 3 with vii. 6a, xxxi. 13 (?), lxxxviii. 4-7, Lam. iii. 6 ; v. 6 with lxiii. 5 and 2 ; v. 7b with xxviii. 1, lxxxviii. 5 ; v. 10a, cp. xxv. 4 f. ; v. 10b (leading of the divine spirit), cp. Neh. ix. 20 ; v. 11, cp. cxix. 25, 37, 40, &c. Theodore, as we might expect, refers the psalm to the captive people in Babylon (*ZATW*, 1885, p. 90). Cp. introd. to Ps. cxlii., and note the probable reading 'out of the land of Miššur' (l. 30).

Marked: of 'Arab-ethan.

1

- 1 O Yahwè ! hear my prayer,
 Give ear to my supplication ;
 In thy faithfulness answer me,
 In thy righteousness [rescue me].¹
- For the Arabian has pursued my soul, 3
 Has crushed to the ground my life ;
 He has made me to dwell in dark places,
 As the dead Jerahmeelites,
- So that my spirit is astonished within me, 4
 10 My heart in the midst of me is appalled ;
 I remember the days of old, 5
 I meditate upon all thy doing.
- I muse upon the work of thy hands, 6
 I spread out my hands unto thee ;
 I long as a thirsty land²
 For thee, O God !
- Make haste to answer me, O Yahwè, 7
 Hide not thy countenance from me,
 [Lest, if thou spurn me,] I resemble
- 20 Those that have gone down to the pit.
 Satisfy me early with thy lovingkindness, 8
 For in thee do I trust ;
 Make me to know the way that I should go,
 For I lift up my soul unto thee.
- Rescue me from the Arabian, O Yahwè ! 9
 For thee do I long :
 Teach me to do thy will, 10
 For thou art my God.
- Let thy good spirit lead me
 30 Out of the land of Missur, O Yahwè !
 For thy name's sake revive me, 11
 In thy righteousness.
- Bring my soul out of distress,
 And in thy righteousness suppress mine enemies, 12
 And destroy all those that afflict my soul,
 For I am thy servant.

¹ And enter not into judgment with thy servant, for none that lives can be righteous before thee (v 2).

² My spirit pines.

Critical Notes. 4. Parallelism and metre suggest the insertion of **הַצִּילֵנִי**.

5. M **אֵיִיב** (Pasek follows). Read **עָרְבִי** (xxvii. 2 &c.).—V. 2 is omitted, because hardly metrical, and not exactly consistent with v. 1, which appeals to Yahwè's righteousness (see, however, Ba. and Du.).

8 f. M **כְּמַתִּי יִרְחַמְאֵל**. Read **כְּמַתִּי יִרְחַמְאֵל** (as xxxi. 13, lxxxviii. 6). Read **וְיִתְפַּחַה** (lxxvii. 4, cxlii. 4). **אֶתְמַחֵה** has been restored in lv. 3, lxxiii. 21a

15 f. M **נִכְסְפִי** (Pasek follows). Read **נִכְסְפִי**. So again in l. 26 (for **כְּסִיתִי**). **כְּלַתָּה רִנִּי** in v. 7, which is metrically superfluous, may be a gloss on **נִכְסְפִי**. **סִלָּה** (v. 6, end), as often, comes from **אֱלֹהִים**.

19. Insert (from xxviii. 1) **פֶּן תִּחַשְׁשֶׁה מִמֶּנִּי**

21. Read **הַשְּׁבִיעֵנִי** (Gr., Che.⁽¹⁾, Du.).

25. Read **מַעֲרָבִי** (cp on l. 5).—26 M **בְּסִיתִי**, surely not reflexive. G **κατέφυγον** = **נִסְתִּיתִי**. Read **נִכְסְפִי**, which accounts for both readings. Gr., **קָוִיתִי**; Bachm., Ba. **חִזְקִיתִי**; too arbitrary.

30. M **מִיָּשׁוֹר בְּאַרְץ מִצּוֹר**. Read probably **מִיָּשׁוֹר בְּאַרְץ מִצּוֹר**.

34. M **וּבְחִסְדֶּךָ**. Read **וּבְצִדְקָךָ**. Here again we see that **צֶדֶק** and **חֶסֶד** are liable to confusion

PSALM CXLIV.—I.

TRIMETERS. A combination of passages chiefly from Ps. xviii, but also from Pss. xxxiii. and civ. relative to divine deliverance from trouble, and an application of these to pious Israel's sufferings from their treacherous N. Arabian (not Syrian) enemies (v. 11). The parallel passages are—v. 1, cp. xviii. 35, 46 f.; v. 2, cp. xviii. 3, 48; v. 5a, cp. xviii. 10a; v. 5b, cp. civ. 32b; v. 6, cp. xviii 15; v. 7, cp. xviii. 17; v. 9, cp. xxxiii. 2 f.; v. 10, cp. xviii 51.

Of 'Arab-ethan

I

1 Blessed be Yahwè my Rock,
[Exalted be God my succour,]
Who trains my hands to war,
My fingers to battle;
My righteousness, my fortress,¹ mine asylum,
My shield, he in whom I take refuge;
* * * * *
Who crushes the peoples beneath me.²

2

¹ My sure retreat.

² Yahwè! what is man that thou shouldest notice him?

Frail man, that thou shouldest value him?

Man is like a breath,

His days are as a shadow that passes away (vv. 3 f.).

	O Yahwè! bow the heavens, and come down,	5
10	Touch the mountains, that they smoke, Hurl forth lightnings and scatter them, Shoot out thine arrows and affright them.	6
	Reach forth thy hand from high heaven, [Draw me] out of the vast waters ;	7
	* * * *	
	† † * *	
	O Yahwè! I will sing a new song unto thee,	9
	With lute and horn will I play unto thee, (The God) who gave succour to his king,	10
20	Who rescued David his servant.	
	From the sword of Jerahmeel rescue thou me, Deliver me from the hand of foreigners, Whose mouth speaks falsehood, And whose contract is a contract of lies. ¹	11

PSALM CXLIV.—2.

TRIMETERS A fragment describing the felicity of the people that worships Yahwè. Cp. cxxvii.⁽²⁾, cxxviii. How came the fragment here? Probably by mere accident. The passage had to be preserved, and at the end of this composite psalm there seemed to be a suitable place. According to most, it was linked to the preceding psalm by אֲשֶׁר. Possibly the editor meant us to understand 'I will sing unto thee (v. 9) because,' &c., making vv. 12-15 virtually the 'new song' spoken of, but 'A 2 E' J give אֲשֶׁר the sense of 'in order that.' Cp. Kon., *Synt.*, § 396a. The truth, however, probably is that אֲשֶׁר = אֲשֹׁר (the N. Arabian Asshur), a gloss on v. 11

1	Our sons are as newly planted saplings, Full-grown, in youthful age ; Our daughters, as fruitful (vines) Maturing berries of a cluster(?).	12
	[All] our stores are full, Supplying both oil and corn, Our sheep increasing by thousands, And tens of thousands in our fields.	13
	No breaking-in of Ishmaelites,	14
10	No cry of woe in our streets. Happy the people that is in such a case, Happy the people whose God is Yahwè !	15

¹ Asshur.

Critical Notes. (cxliv.⁽¹⁾). 2. Supplied by Duhm from xviii. 46b.

5. M חֲסִי. Krochm., Gr., Che.⁽¹⁾ חֲסִי. Rather צִדְקִי (see on xviii. 1). Confusion of חסד and צדק (ח for ק, ס for צ).—Omit מִסְנֵבִי, a variant to מצודתי.—Read וּמִפְלָטִי (see on xviii. 3).—8. M הִלְדֵּד. Read perhaps הַמְדִּבָּא; see on xviii. 48.—M עֲפִי. Read 'עֲפִי, i.e. עֲפִים (xviii. 48). So some MSS. and 'A J T S, but G τὸν λαόν μου.

The *insertion* after v. 2 reminds us of viii. 5, Job viii. 9, xiv. 2.

9. Read שָׁמִים, with Wellh., Duhm.—11. Read בְּרָקִים (Gr.); so xviii. 15.—13. Read יִדְדָה, with vss., and not a few MSS. (Ba., We., Du.)

14. All that follows מִמֶּרֶם in v. 7, except מִמֵּי רַבִּים, is erroneously repeated from v. 11. Before מ' ר' read מִשְׁנֵי (see xviii. 17), with Duhm.—18. Read בְּנִבֵּל וְשׁוֹפָר (see on xxxviii. 2b).

19 f. מִלִּכִּים probably comes from מִלְכִּי, and this from מִלְכּוֹ (see xviii. 51).—מִחֶרֶב רָעָה is an unparalleled phrase which, like ח' הַיּוֹנָה (Jer. xvi. 16 &c.), comes from מִחֶרֶב יֶרְחָמָאֵל. Attach this to פָּצְנִי (cp. G), and begin l. 22 with וְהַצִּילֵנִי.

(cxliv.⁽²⁾). 1. אֲשֶׁר should probably be printed אֲשֶׁר, a gloss (see introd., p. 231).—M בְּזִיּוֹת. 'ז seems to have much puzzled the ancients; G for instance renders *κεκαλλωπισμένοι*, deriving from זִי 'brilliance.' Most moderns, 'as corner-pillars' (continuing, 'carved in palace-fashion'). But 'pillars' is arbitrary, and what right have we to think of Caryatides in palaces known to the psalmist? Comparing cxxviii. 3, Isa. xvii. 6, read כְּפָרִית.—M מִחֲטָבוֹת תְּבִנֵּית הֵיכָל. For 'מח' ('striped'? 'hewn'?) G gives *περικεκοσμημένοι*. But the text of the whole passage needs to be revised. Read *perhaps* מִחֲנֻטוֹת עֲנָבִי אֲשֶׁבֶל. On חֲנֹט cp. Del. on Cant. ii. 13; for 'ענ' cp. Num. xiii. 22, אֲשֶׁבֶל עֲנָבִים.

5. Insert כָּל־ (with B.), which easily fell out after הִיכָל or אֲשֶׁכֶל.—M מִזִּינֵי, G τὰ ταμεία αὐτῶν (the required sense). Such a word as מִזֶּן (BDB &c., וזה) is unknown. Wellh., מִזִּינֵי, 'our foods'? Herz, אֲסִימֵי (Dt. xxviii. 8, Prov. iii. 10). מִזֶּן אֶלְזֶן. G (S) ἐκ τούτου εἰς τοῦτο=מִזֶּה אֶל־הַהוּא; cp. lxxv. 9, G S. Surely a bad guess. מִזֶּן is probably from שָׁמֶן; זן from זָן. Read מִשְׁמֶן אֶל־דָּבָן; cp. Dt. xi.

9. M prefixes to v. 5 אֶלְזֶן. אֶלְזֶן for אֶלְזָה?—the masc. as *genus epicænum* (Dt. vii. 13)?—'מס' 'burdened'—with what? with loads (T, קִמְחִי)? with flesh (G, παχέις)? with the fruit of the womb (Ge., Ew., Hi., We. with?)? All equally impossible. Can the text be

right? Besides, why should the kine have less space than the sheep? (Grimme's reading **און פרצו** is a poor makeshift). The word which first reveals its secret is **מסבלים**, for **סבל**, like **סמל**, is a possible corruption of **ישמעאל** (cp. on lxxxı. 7a); **אלף**, too, sometimes comes from **אל** [ירח], and **נו** often represents an original **ם**. The **ו** in **אלופ** may come from **ר**, unless indeed it is an interpretative insertion. Thus we get **ירחמאלים ישמעאלים**. These two words are alternatives. Most probably either **ירח** or **ישם** should stand after **אין פֿרץ**. These words too have exercised the older interpreters. But followed by **אין צודה** it is difficult for a modern scholar to doubt; **פֿרץ** means a breaking-in of foes into the land or into a city. 'There is no breaking-in of Ishmaelites', records the fact that Ishmaelite raids were both before and after the Exile one of the chief dangers of the southern Israelites.—But what of **ואין יוצאת** (ואין)? 'Probably = **נִפְּשׁ י**', says Olshausen; but the explanation of **י** is not so easy. Metrically either **אל' מס'** or **ואין יוצאת** is superfluous; our previous criticism leads to the decision that it is the latter which is intrusive, and, if so, it seems plain that **ואין יוצאת** has grown out of a dittographed **ואין צודה**.

PSALM CXLV.

TRIMETERS. An alphabetical psalm, of which one distich (that beginning with Nun) is wanting in M; see on v. 13. It is unoriginal, but well sums up the Jewish conception of the character of Yahwè; hence, before praying, said R. Jeshua ben Levi, repeat Ps. cxlv. It has an affinity with the next psalm (v. 14); cp. vv. 1, 13 (Yahwè as king) with cxlvi. 10; vv. 14, 20 with cxlvi. 8 f.; v. 15a with cxlvi. 5 (**שבר**); v. 15b with cxlvi. 7. **תהלה** (G θ, αἰνέσις; A, ὑμῆσις; Σ, ὕμνος; T, **תושבחתא**) nowhere else occurs in a heading, though **תהלים** is the title of the whole Book (see also on lxxı 20).

- | | | |
|----|--|---|
| 1 | I will extol thee, my God, my King, | 1 |
| | And bless thy name for ever and ever. | |
| | Every day will I bless thee. | 2 |
| | And praise thy name for ever and ever. | |
| | Great is Yahwè, and highly to be praised, | 3 |
| | And his greatness is unsearchable. | |
| | One generation shall laud thy works to another, | 4 |
| | They shall declare thy mighty acts. | |
| | Of thy glorious brightness shall they speak, | 5 |
| 10 | Of thy wonders shall they discourse; | |
| | The might of thy terrible acts shall they utter, | 6 |
| | Thy great deeds shall they rehearse. | |

- The recital of thy plenteous goodness they shall pour
forth, 7
And shout for joy at thy righteousness.
Full of pity and compassionate is Yahwè, 8
Long-suffering, and of great lovingkindness.
- Good is Yahwè to all [who wait for him], 9
And his compassion is over all who take refuge in him.
All who take refuge in thee give thanks to thee, O
Yahwè, 10
- 20 And thy loyal ones bless thee.
- The glory of thy kingdom do they utter, 11
Of thy might is their talk,
To make known to men Yahwè's mighty acts, 12
And the brilliant glory of his kingdom.
- Thy kingdom is a kingdom for all ages, 13
And thy dominion lasts for all generations
Faithful is Yahwè in all his ways,
And full of lovingkindness in all his works.
- Yahwè upholds all those who have fallen, 14
30 And lifts up all those who are bowed down.
The eyes of all wait upon thee, 15
And thou givest them their food in due season.
- Thou openest thy hand, 16
And fillest all that lives with favour
Righteous is Yahwè in all his ways, 17
And full of lovingkindness in all his works
- Yahwè is nigh unto all those who call upon him, 18
All those who call upon him in truth
He will fulfil the desire of those that fear him, 19
40 He will hear their cry, and will succour them.
- Yahwè preserves all those who love him, 20
But all the wicked he will destroy.
My mouth shall speak the praise of Yahwè, 21
And let all flesh bless his holy name.¹

¹ For ever and ever.

i. Cp. xxx. 2, v. 3.—5. Cp. xlviii. 2.—9. Cp. l. 24.—13. רַב־טוֹבָה, as xxxi. 20, Isa. lxiii. 7.—הַבִּיעַ, as xix. 3, lxx. 8.—15 f. See ciii. 8, Ex. xxxiv. 6.—*Compassionate* (רַחוּם), cp. on lxxvi. 15 (Babylonian affinity).—25 f. Cp. Dan.

iii. 33, iv. 31.—30. זָקַף, so cxlvi. 8; common in Aramaic.—31 f. As civ. 27.—34. רָצוֹן, either 'with Yahwè's favour,' or 'with each one's desire.' But a pronominal suffix can more easily be dispensed with in the former case (cp. v. 13, Dt. xxxiii. 23).

Critical Notes. 1. M אֱלֹהֵי הַמֶּלֶךְ. Read מַלְכִּי (G). ה is dittographic.—9 f. Read, probably, הָדָר כְּבוֹדָה; the superfluous הוד may be from a dittogr. בוד.—M יְדַבְּרִי. Read יְדַבְּרוּ (G S, Kenn., Bi., Ba., Che.⁽¹⁾, Kau., We.).—M אֲשִׁיחָה. Read יִשְׁיָחוּ (G S, Kenn., virtually Gr.).

12. Read נִדְלוֹתֶיךָ or נִדְלוֹתֶיךָ (Kt.), with Kau—M אֲסַפְּרָנָה. Read יִסְפְּרוּ (G S, virtually Gr.).

17 ff. Insert קִיּוּ (Bi.). G, τοῖς ὑπομένουσι. Cf. Lam. vii. 25.—Read, probably, 'נְבוֹרֶתָ (i.e. יָהּ). Four times again in this psalm there is a transition from the address to Yahwè to the mention of Yahwè in the third person (vv. 3, 8, 14, 17). So Perles (*Anal.* 16), König (*Th. LBlatt*, Oct. 23, '96, cp. *Styl.* 248), and Duhm. The Tetragrammaton was represented by 'י; cp. G, Judg. xix. 18. But G S J give the 2nd sing. masc. suffix.

27 f. Insert נֶאֱמַן 'בְּדַבְּרֵי וַחֲסִיד בְּכָל מַעֲשֵׂיו' (Grot., Cappell., Ew., Bi., Gr., Kau.). Repetition abounds in this psalm.

31, 33. Insert אֶתָּה (G, Bi., Ba.).

44. Omit לְעוֹלָם וָעֶד (Bi.). Liturgical amplification.

PSALM CXLVI.

TRIMETERS. The subject is the essence of Yahwè's being—his creative might, his lovingkindness (including justice), his eternity as king of Israel. The connexion of this psalm with Ps. cxlv. has been noted. Their common tone of praise led to the grouping of Ps. cxlvi. with Pss. cxlvii.—cl., which were admitted into the daily Jewish morning prayer. At an earlier time Pss. cxlvi.—cxlviii. may perhaps have formed an independent group by themselves. At any rate, this is favoured by the fact that in G Pss. cxlvi.—cxlviii. (observe that, according to the numeration of G, Ps. cxlvii. becomes two psalms) have the heading, Ἀλληλουια. Ἀγγαίου καὶ Ζαχαρίου. What G's addition to Ἀλληλουια means is no doubt uncertain. Does it mean that Haggai and Zechariah actually wrote these psalms (together with Pss. cxii., cxxxviii., cxxxix.)? or may we include חֲנִי וְזַכְרִיָּה among the words which cover over ethnic names of N. Arabia? If so, 'of the Hagntes and the Ashhurites' (see General Introd.) will be a not unsuitable variant to 'of the Jerahmeelites' (transformed, not improbably, into הַלְלוּ יָהּ). Cp. on Ps. cxxxvii. Note that v. 4 appears to be quoted in 1 Macc. ii. 63.

Of the Jerahmeelites.

1

1	Praise Yahwè, O my soul,	
	* * *	
	I will praise Yahwè while I live,	2
	I will chant to my God while I remain.	
	Put not your trust in princes,	3
	In one of earth's race who cannot deliver ;	
	When breath fails, he becomes earth again,	4
	And all his schemings vanish.	
	Happy he whose help is the God of Jacob,	5
10	Whose hope is in Yahwè his God,	
	Who made heaven and earth,	6
	The sea and all that is therein !	
	Yahwè watches over children,	
	He gives bread to the hungry ;	7b
	Yahwè looses those that are bound,	7c
	He executes judgment for the oppressed ;	7a
	Yahwè opens the eyes of the blind,	8a
	Yahwè raises those that are bowed down ;	8b
	Yahwè watches over the sojourners,	9a
20	He makes to stand the orphan and the widow ;	9b
	Yahwè loves the righteous,	8c
	But the way of the wicked he destroys.	9c
	Yahwè shall reign for ever,	10
	+Yea,+ thy God, O Zion ! from age to age.	

1. A slight variation of the opening words of Ps. civ.—3 f. Cp. civ. 33.—5 f. Cp. cxviii. 8 f.—7 f. Cp. civ. 29, 1 Macc. ii. 63 (see crit. n.).—13. *Children* Because of the danger to which children

were exposed from barbarous captors of cities (see e.g. Hos. x. 14). Matt. xviii. 10 is hardly parallel.—19 f. See on xciv. 6, and cp. Bertholet, *Stellung*, 182

Critical Notes. 4. M בְּעוֹדֵי. Read בְּעִמּוּדֵי (see on civ. 33b).—7 f. With Grimme read תִּצַּח רוּחַ וְיִשָּׁב, and omit the useless בְּיוֹם הַהוּא, reading וְאָבְדוּ. See 1 Macc. ii. 63, and cp. Bickell, *Zt. f. kath. Theol.*, 1886, p. 365. Bi. and Du. omit תִּצַּח רוּחוֹ altogether; so Che.⁽¹⁾, inserting כִּי, which, however, is not enough to produce a clear trimeter.—M אֲשֶׁר־נָתַתִּי. An imaginary word. Read הַשְׁבֵּנִתִּי (Eccles. vii. 25, 27, 29, sing.; 29, plur.). A similar correction is required in Jon. i. 6. G, οἱ διαλογισμοὶ αὐτῶν.—9. The בַּעֲזָרוֹ in ב may be dittographed.

13. M **הַשִּׁמְרֵם אֶמֶת לְעוֹלָם**, against parallelism; note that the other parts. have no article. Read, probably, **יְהוָה שִׁמְרֵם אֶת־עוֹלָלִים**; ה is a fragment of **יְהוָה**.

20. M **יְעוֹדֵד**; G, *ἀναλήμψεται*, recognizing the same word here as in cxlvii. 6 (note). Read, probably, **יַעֲמִיד**. Herz, **יִדְרִיךְ**; Gratz, **יַעֲזֵר**.

22. M **יַעֲוֶה**, 'he makes crooked'? Read **יַעֲוֶה** (Lam. iii. 9). G, *ἀφανεί*.—24. G S J omit the superfluous **הַלְלוֹיָהּ** (so cxlvii.—cxlix.)

PSALM CXLVII.—I. .

TRIMETERS. A call to the people to praise Yahwè for his goodness to Israel and to the earth. Observe (1) how the thoughts of what we may call nature and of Israel are interwoven, and (2) how immediate is Yahwè's relation to each sphere of activity. In separating vv. 1-11 from the rest of Ps. cxlvii. (in M) we follow the example of G (cp. on Ps cxvi.). The division is at least a probable one. Certainly vv. 12, 13 serve the same purpose as vv. 1, 2; note also that a plurality of persons is addressed in vv. 1-11, but the collective personality of 'Jerusalem' or 'Zion' in vv. 12-20. As to parallel passages, cp. v. 1 with cxxxv. 3, xxxiii. 1; v. 2b with Isa. lvi. 8 (time of Nehemiah?); v. 3 with Isa. lxi. 1; vv. 4 f. with Isa. xl. 26, 28; v. 6 with cxlvi. 7-9; v. 9 with cxlv. 15, Job xxxviii. 41 (unless with Bateson Wright we read **לְעֶרֶב**); v. 10 with xxxiii. 16 f. Heading in G as in cxlvi. (see introd.).

Of the Jerahmeelites.

I

1	Praise Yah, for [Yahwè] is good, ¹	
	Chant hymns [to] our God, for he is gracious.	
	Yahwè is the builder of Jerusalem,	2
	He collects the outcasts of Israel;	
	He who heals the broken in heart,	3
	And binds up their wounds:	
	He counts the number of the stars,	4
	And gives names to them all.	
	Great is our Lord and plenteous in power,	5
10	His understanding is incalculable.	
	Yahwè makes the sufferers to stand,	6
	But abases the wicked to the ground.	
	Sing ye to Yahwè with thanksgiving,	7
	Chant to our God with the lyre,	
	Who covers the heavens with clouds,	8
	Who prepares rain for the earth, ²	

¹ Praise is seemly.² Who makes the mountains to shoot forth grass.

	Who gives to the beast his food,	9
	To the young ravens who cry to him.	
	His pleasure is not in the strength of a horse,	10
20	His delight is not in the armour of a man ;	
	Yahwè's delight is in those that fear him,	11
	In those that wait for his lovingkindness.	

Critical Notes. 1 f. The text of M is in disorder. G gives הללו יה twice over, which seems right ; one is the heading. It is possible to read זמרו (cp. xlvi. 7), continuing 'לאל' (Bi., Che.⁽¹⁾, Du.). G presupposes מְרַחֵם טוֹבָה זְמִירָה, continuing 'לאלהינו נְעִימָה תְהִלָּה. But, then, how shall we account for נְאֻמָּה? The affinity between the closing psalms of praise suggests correcting // 1 f. on the model of cxxxv. 3, and reading—

הללריה כִּרְטוֹב יהוה
זמרו לאלהינו כי נעים

So far Kautzsch nearly agrees. Metre, however, bids us go further, and suggests that the closing words in M, viz נְאֻמָּה תְהִלָּה, are a quotation from xxxiii. 1, where certainly they are much more suitable than here. They are probably a gloss on כִּי טוֹב, inserted after יהוה in L. 1 had become effaced in the primary codex.

11. M מעֲוִיר, G ἀναλαμβάνων. Read probably מְעַמִּיד (see on cxlvi. 9). Herz, מְאֲדִיר.—Read עֲנִיִּים, the special term for righteous Israelites as opposed to wicked foreigners (ix. 6, 13).

16. M reads (v. 8b) הַמְצִימִים הָרִים הָצִיר, and G's Heb. text added הָרִים; both insertions from civ. 14, except that הָרִים is substituted for לְבָהֶמָּה.—18. Insert לו (G Gr.).—20. M שוֹקִי. By itself it is strange ; if it were קל ברנליו (Am. ii. 15) no objection could be taken. Gratz בְּנִשְׁקִי; rather בְּנִשְׁקָךְ. Sword and shield are needless to the servant of Yahwè ('my shield,' xviii. 3).

PSALM CXLVII.—2.

TRIMETERS. A summons to Jerusalem based on similar grounds to that in cxlvii.⁽¹⁾ Heading in G as in cxlvii.⁽¹⁾, from which we may at least adopt הללוי, or rather the underlying לִירַחֲמָאִים. As to parallels, comp. v. 12 with cxlix. 2b; v. 14a with Isa. lx. 17b; v. 14b with lxxxi. 17; v. 15 with Isa. lv. 10 f.; v. 16 with Eccles. xliii. 17 f., Heb. text (comparison of snow to lightning-flashes, and of hoar-frost to salt); v. 17 with Job xxxvii. 10; vv. 19 f. with Dt. iv. 7 f.

Of the Jerahmeelites.

1	Laud Yahwè, O Jerusalem !	12
	Praise thy God, O Zion !	
	For he has strengthened the bars of thy gates,	13
	And has blessed thy sons within thee,	
	He who has set thy borders in security,	14
	+And+ [from] Jerahmeel ¹ has delivered thee ;	
	Who sends his commandment to the earth—	15
	Very swiftly runs his word,	
	Who plucks out snow like wool,	16
10	Who scatters hoar-frost like ashes ;	
	He throws down his ice like a coverlet,	17
✓	By reason of his frost the waters stand still.	
	He sends his word and melts them ;	18
	Let him blow with his wind, the waters flow.	
	He declared his word to Jacob,	19
	His statutes and laws to Israel.	
	He has not done so to any of the nations,	20
	His laws he teaches them not.	

Critical Notes. 6. Correct in accordance with לַחֲלֹל 17.—9 M הַנֶּתֶן a miserable || to יָפֹר. Read הַנֶּתֶן —10. M כְּפִתִּים, 'like pieces of bread,' לָחֶם omitted, as in Job xxxi. 17 &c.? 'Ice' instead of 'hail-stones'? Surely not. The parallelism shows that real ice is meant. Read probably מִתְפַּחֵת (✓ טַפַּח 'to spread out'), Ruth iii. 15, Isa. iii. 22 ; written perhaps מַטַּפ. —12. M לִפְנֵי קָרָתוֹ מִי־עַמְדוֹ. An intolerably naive exclamation. Derenbourg (*ZATW*, 1885, p. 163), מִי־עַמְדוֹ (cp. Job xxxvii. 10). But if we keep לִפְנֵי, this will mean, 'the waters resist his frost' (cp. lxxviii. 8). Read therefore מִקָּרָתוֹ מ; fell out after פָּתִים, together with the final letters of the two next words, and לִפְנֵי was inserted to make sense. Similarly Duhm. Now we get a contrast to l. 13.—18. M וּמִשְׁפָּטִים בְּלִי־דָעִים. Read וּמִשְׁפָּטָיו בְּלִי־דָעִים (with G). So Kau., Du., and partly Ba.

PSALM CXLVIII.

TRIMETERS. An expansion and continuation of ciii. 20-22; cp. also the 'Song of the Three Children.' Nature finds a voice through its high priest Israel, and Yahwè's vassals, the kings of the earth, join (for reasons not here expressed) in a representative procession, chanting hymns to the only 'exalted' name. The parallelism of 'kings' and 'judges of the earth' recalls ii. 10 in its later form (M G).

¹ Maacath.

Of the Jerahmeelites.

1

- 1 Praise Yahwè from the heavens,
 Praise him in the heights.
 Praise ye him, all his angels, 2
 Praise him, all his host.
- Praise ye him, sun and moon, 3
 Praise him, all ye shining stars.
 Praise him, ye heavens of heavens, 4
 And yę waters above the heavens ;
- Let them praise the name of Yahwè, 5
 10 For he commanded and they were created,
 And he gave them a station for ever and ever, 6
 He appointed a law which they cannot transgress.
- Praise Yahwè from the earth, 7
 Ye dragons and all ocean-floods ;
 Fire and hail, snow and ice, 8
 Storm-wind fulfilling his word ;
- Mountains and all hills, 9
 Fruit-trees and all cedars ;
 Wild beasts and all cattle, 10
 20 Creeping things and birds that fly ;
- Kings of the earth and all peoples, 11
 Princes and all judges of the earth,
 Young men and also maidens, 12
 Old men beside boys ;
- Let them praise the name of Yahwè, 13
 For his name alone is exalted ;¹
 Let them chant with the lyre to our God, 14
 Songs of praise have all his loyal ones.²

4. Cp. Josh. v. 13-15, 1 K. xii. 19.
 —7. *Heavens of heavens*, as Dt. x. 14,
 1 K. viii. 27, 2 Chr. ii. 5. The highest
 heavens are meant, the Babylonian
 'heaven of Anu.'—12. Cp. civ. 9, Jer.

v. 22, also Jer. xxi. 35 f., xxxiii. 25.
 See crit. note.—14. *Dragons*, as Gen.
 i. 21. See on lxxiv. 13.—15. It is
 heavenly fire that is meant, accompanied
 by hail (Ex. ix. 24).

¹ His majesty is above earth and heaven.

² The sons of Israel, the people of Jacob.

Critical Notes. 2. Read צָבָאוֹ (Kt.), as in ciii. 21. K̄r. was (unnecessarily) suggested by the plural verb (cp. Schrader, *Jahrb. f. prot. Theol.*, 1876, p. 316).—8. Omit אֲשֶׁר (Grimme; metre).—9. After בִּי G S presuppose הוּא אֱמֶר יְיָ from xxxiii. 9.

12. Read יַעֲבֹרוּ with Ol., Bt., Che.¹⁾, Ba., We., Kau, Du.—15. M שלג וקִימור, 'snow and smoke' (or, 'vapour')? G κρύσταλλος; similarly S J Read וְקָרַח

26. M adds וְהוֹדוּ עַל אֲרֶץ וּשְׁמַיִם, an editorial paraphrase of נִשְׁבַּח שְׁמוֹ. Duhm retains this in the text with תְּהַלֵּל לְכָל חֲסִידָיו as the parallel line. But the parallelism is not at all good, and this view goes together with the assumption that v. 14a and c are a distich which has come in from the margin, has no relation to the contents of the psalm, and differs stylistically from its present context. But how came such a distich into the margin? If it was an illustrative note, what is the passage which it can have been meant to illustrate? The truth is that the case is analogous to that of cxlvi. 6b and other passages, where fragments of the original texts have been worked up conjecturally by the editor. Read (comparing clix. 3) זָמְרוּ [בְּ]כִנּוֹר [לְ]אֱלֹהֵינוּ, to which 'לְכַלֵּחַ' t forms a parallel. The closing words have also, not unnaturally, puzzled the critics. What can עַם קָרְבוֹ mean? 'The people of his neighbour' (or 'relative')? G and J render as if they read עַם קָרִיב לוֹ (Riehm, Gr, Ba.) is an improvement, but far from adequate; קָרִיב is altogether unnatural here. Plainly there is corruption, and as plainly בְּנֵי יִשְׂרָאֵל needs as its parallel (יעֲקֹב (יעֲקֹב).

PSALM CXLIX.

TRIMETERS. Israel gives thanks to its divine Creator and King. Contrasting with Ps. cxlviii., this psalm concedes no part in the general concert of praise to the kings of 'the nations,' who are only here mentioned as the unwilling fettered subjects of Yahwē's 'pious ones.' Many think that the קֹהֶל חֲסִידִים of v. 1 is the συναγωγὴ ἁγία of 1 Macc. ii. 41. Surely some unusual stimulus must have been needed to draw the 'pious' from the temple or the student's chamber to the field of battle (v. 6-8). Hence as early as the time of Theodore our psalm was assigned to the Maccabæan period. Theodore, however, found a reference in vv. 4-9 to the struggles which followed the return from the Exile—struggles of which we have, it would appear, a very incomplete tradition. There is perhaps no sufficient reason for separating Ps. cxlix. from Pss. ii and lxxxiii., and other similar works, which are not necessarily of a Maccabæan date. The psalm is Messianic in the wider sense; the 'vengeance' spoken of in v. 7 is eschatological (cp. Isa. lxi. 2, lxiii. 4, &c.).

Of the Jerahmeelites.

I

- 1 Sing unto Yahwè a new song,
His praise in the assembly of the pious.
Let Israel rejoice in his maker, 2
Let the children of Zion exult in their king.
Let them praise his name with the pipe, 3
Let them chant to him with timbrel and lyre.

For Yahwè delights in his people, 4
The afflicted he adorns with victory.
Let them triumph at the glory of the pious, 5
10 Let them shout for joy at the blow to the Cushite
Chants of praise to God in their throats, 6
Two-edged swords in their hands,

To execute vengeance on the nations, 7
Punishments on the peoples ;
To bind their kings with chains, 8
Their honoured ones with fetters of iron ;
To execute upon them the doom that is written, 9
An honour is this for all his pious ones.

1 **A new song.** See vol. i., p. 138 (on xxxiii. 3).—3. *His maker.* Cp. v. 6, c. 3.—10 *The Cushites* The crushing defeat (מכה) of the N. Arabian foe (so often prayed for, and now accomplished) was typical of the

overthrow of all opponents of Yahwè and his people. Cp. Isa. xxxiv. 2, 5 ; lxi. 1-6—17. *That is written.* See e.g. Dt. vii 2 (relative to the Rehobothites, the Ashhurites, &c ; see *Crit. Bib*).

Critical Notes. 5 כחול is either miswritten for חליל, or a synonym for that word. So cl. 4—8. Read עניים (as before).—9. מ חסידים בְּכָבוֹד. בכ is very variously explained. If correct, the word plainly needs a complement ; בכבודם or בכבוד י would be clear, but כבוד is not clear. Jul. Bohmer is of opinion that 'used absolutely as here, כ can only be a term for God' (*Das biblische 'Im Namen,'* p. 48 ; cp. *Exp. T.*, April 1903, pp. 334 ff.¹). But what sound evidence is there for such a use of כבוד ? The text must therefore be questioned, especially when in the parallel line we find an equally obscure word, which even Böhmer questions. The simplest remedy is to transpose, reading בְּכָבוֹד חֲסִידִים. This fits in with a very probable correction of עַל-מֶשׁ. The alternative is to read בְּכָבוֹר (cp. on xxx. 13) ; but note כָּבוֹר in v. 3.

10. M **עַל־מִשְׁכְּבוֹתָם**, 'upon their beds'⁹ Cp. lxxvii. 7, Job xxxv. 10 (songs in the night), but the text is disputed. Bohmer's doubts are well founded. Read **עַל־מִכְבַּת בָּשִׁים**; transposition.—11 M **רוֹמְמוֹת**. Plural form? or (Barth), singular? If plur., cp. the sing from **רוֹמֵם** (but Baer **רוֹמֵם**), lxvi. 17, but the text is doubtful. Read probably **וְיִמְרוֹת**.

PSALM CL.

TRIMETERS. 'The finale of the spiritual concert: angels and men praise Yahwè.' Cp. Ps. cxlviii.

Of the Jerahmeelites.

1

- | | | |
|----|--|---|
| 1 | Praise God in his sanctuary, | |
| | Praise him in his strong firmament ; | |
| | Praise him for his mighty deeds, | 2 |
| | Praise him according to his manifold greatness ; | |
| | Praise him with the blast of the horn, | 3 |
| | Praise him with harp and lyre ; | |
| | Praise him with timbrel and pipe, | 4 |
| | Praise him with the sweet notes of the flute ; | |
| | Praise him with cymbals of Ishmael, | 5 |
| 10 | Praise him with cymbals that clang ; | |
| | Let everything that has breath praise Yah ! | 6 |
| | Praise Yah ! [Praise Yah !] | |

1. **His sanctuary**; the heavenly or the earthly? The parallelism and cxlviii. 1 favour the former view (so Del., Du.). See, however, Ba.'s note. —5-10. The horn was for the priests; the timbrel for the women; the other

instruments for the Levites. The mention of the cymbals seems to have exhausted the psalmist's list of instruments, for the 'cymbals of Ishmael' (see crit. n.) were presumably those which gave the loudest sound.

Critical Notes. 7. **מַחֹל**; see on cxlix. 3.—8. M **בְּמִנִּים וְעֶגְבִּי**. **מִנִּים**, like **מִנִּי** in xlv. 9, is surely corrupt, the meaning 'harp-strings' being quite imaginary, and suitable in neither of the passages in which **מִנִּים** (**מִנִּי** in xlv. 9 being, it is said, = **מִנִּי**) can be supposed to occur. Read here **בְּנִינִימָת**. See Sirach xl. 9, Heb., and cp on lxxx. 36, xcii. 4, and Nestle, *Marginalien*, p. 10 (with remark in *Crit. Bib.* on 2 S. xxiii. 1). A late Hebrew usage need not surprise us.

9. M **בְּצִלְצִל־שָׁמַע**. Most explain 'with clear-sounding cymbals'; RV, however, 'with loud cymbals,' no doubt because of 1 Chr. xvi. 5. But is **משמיע** certainly right in that passage? Kautzsch produces an excellent sense by virtually reading **משמיעם תמיד**; but what right has he to do this? Experience of the many corrupt forms of **שמעאל** suggests that both **שמע** and **משמיע** may come from that ethnic name ('שמ' 'צ and 'מצלתי 'שמ'). As the story of Hiram shows (see *Crit. Bib.* on 1 K. vii. 13 f., 46), the working of copper was a speciality of the Ishmaelite or Jerahmeelite neighbours of the Jews.

12. Possibly the 'Hallelujah' at the close of this psalm (M G) forms a part of the text; and should be repeated to complete the verse.

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